

Good things come...

TAEJON, Korea (BP)—It was a small package. Southern Baptist missionary Rolla M. Bradley of Taejon didn't recognize the sender's name when the clerk at the Baptist Bookstore handed it to him so he simply tossed the packet into the back seat and drove on to a church appointment.

Late that evening at home, Bradley opened the package. Inside were two pairs of men's socks and a letter from a man he didn't know, a minor criminal serving time doing maintenance work at a Korean Army base near the

southern edge of the Korean Demilitarized Zone.

Last June, Bradley and four Korean Baptist pastors held evangelistic services in the area where the man was working.

"I want to send these two pair of socks to you, missionary," the man wrote. "I want to thank you for coming to the base where I am and preaching about Jesus Christ. I am so happy I heard and have accepted Jesus as my Lord."

"As I write I look at the socks I am wearing," Bradley said, "and I see the most beautiful pair of socks I have ever worn."

Permanent visas now will go to Brazil missionaries

By Erich Bridges

BRASILIA, Brazil (BP)—A new immigration law in Brazil restores the privilege of foreign missionaries to obtain permanent visas.

Formally adopted in December, the law deals with all foreigners in Brazil, including immigrants, refugees and "irregulars" (illegal aliens). Under its terms entering missionaries can obtain a one-year renewable visa. After two years missionaries will be eligible for permanent visas.

The previous "foreigners law," passed in 1980, restricted all new missionaries to temporary visas, renewable every two years. No Southern Baptist missionaries entering Brazil have been granted permanent visas since mid-1979.

Missionary Raymond Kolb, Brasilia-based associate to Thurmon Bryant, Southern Baptist Foreign Mission Board director for eastern South America, expressed cautious satisfaction with the new law. "I'm encouraged that this has been passed," Kolb said. "At least we have something more definite now. It's not that hazy thing we were working under before."

As field associate to Bryant, Kolb helps entering missionaries obtain visas and other documentation.

According to Kolb and Bryant, the restrictions of the 1980 law reflected government concern over the political activities of some religious groups. In recent years several foreign religious workers have been accused of political subversion. A Roman Catholic priest from Italy, charged with being a communist agent, was deported in 1981.

Though Southern Baptist missionaries maintain a strictly nonpolitical stance, they fell under the regulations applied to all "international organizations," including missionary agencies, in the 1980 law.

New missionary families, Kolb said, have had to leave furniture and other possessions in the United States, and live with a question mark about how long they would be permitted to stay. Currently 29 Southern Baptist mis-

sionaries hold temporary visas.

In addition to visa limitations, federal authorities also closed certain areas, primarily the wilderness regions of Amazonas, Para and the northern territories, to new missionary residents.

"It is for security reasons," Kolb said. "(The government) just didn't care to have foreigners in such a vast area, which is almost impossible to police."

At year's end, however, a new missionary couple's visa application for residence in Manaus, Amazonas' capital, had been accepted for consideration. Kolb was optimistic about its chances for approval. "It's a test case, but I feel reasonably confident about it," he said.

Veteran missionaries already holding permanent visas have not been affected by visa or location restrictions.

More than 300 Southern Baptist missionaries work in Brazil, almost 10 percent of the Foreign Mission Board's total missionary force and the largest number of Southern Baptist missionaries working in a single country.

(Bridges writes for the FMB.)

World Evangelism Foundation hands reins to Foreign Board

By John Rutledge

DALLAS (BP)—It was billed as a celebration, but many of the speakers shed tears. Some called it a funeral, others a wedding. But whatever the description, the last official gathering of the World Evangelism Foundation in December in Dallas marked a significant moment for Southern Baptists as mission leaders outlined convention plans to adopt the concept that WEF pioneered—partnership evangelism.

The foundation was begun by W. H. "Dub" Jackson Jr., a Southern Baptist missionary to Japan for 17 years who resigned in 1969 to develop a way to send teams of pastors and laymen on one-to-one witnessing ventures in partnership with foreign Baptist churches.

The result was World Evangelism Foundation. During more than 12 years, it has coordinated trips by about 6,000 U.S. Baptists to 35 countries.

During foundation crusades, about 60,000 persons expressed a desire "to know the Lord," Jackson said. "We feel that most were genuine conversions because of the excellent follow-up by the national churches." People returned from the crusades excited about missions in general.

The Foreign Mission Board, however, is beginning its own partnership evangelism program and WEF decided last year to phase out its operation. The banquet in Dallas was the last event for the foundation.

Jackson joins the board March 1 as regional coordinator for partnership evangelism assigned to Ruschlikon, Switzerland, for a year. Later he will spend a year each in South America, Asia and Africa to help establish the board's new program.

William O'Brien, executive vice president of the Foreign Mission Board, said "its really not a merger or a takeover. It is the adoption of a concept—partnership missions."

The "concept" was praised and examined by more than a dozen speakers during the banquet at the Dallas Hilton and an inspirational program at First Church in Dallas that lasted more than four hours.

Ramsey Pollard, retired pastor of Bellevue Baptist Church, Memphis, and former president of the Southern Baptist Convention, praised Foreign Mission Board Executive Director R. Keith Parks, who could not attend the banquet.

"Parks has a vision and a capacity to welcome change and see its necessity that perhaps no other executive secretary has had," Pollard said.

"There is a new day coming, and more evangelism than the Foreign Mission Board has ever done."

W. A. Criswell of First Baptist Church, Dallas, said the zeal of the participants in partnership evangelism crusades he had experienced "makes me feel like I'm part infidel" and said he was glad that the Foreign Mission Board "has finally

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Moslem opposition

Indonesians, Baptists agree to move hospital

By William McElrath

BUKITTINGGI, Indonesia (BP)—Immanuel Hospital, Bukittinggi, Indonesia, will be rebuilt at a new location on the island of Sumatra, according to a formal agreement signed in the Indonesian Ministry of Internal Affairs at Jakarta, Indonesia, Dec. 23.

The Baptist hospital, which opened six years ago in West Sumatra, will relocate at a new site on the edge of Tanjungkarang in southern Sumatra. The relocation became necessary when Moslem leaders pressured the Indonesian government to eliminate the Christian influence in Bukittinggi, a strong Moslem community.

Baptists tried for 14 years to begin Immanuel Hospital, finally opening without publicity Dec. 1, 1975. Since its opening, there has been little or no overt opposition, but controversy about the hospital has continued from time to time at the national level, and increased Moslem pressure on the government in recent years forced the move.

Signing the relocation agreement for Baptists was Wim H. Theorupun, general chairman of the Union of Indonesian Baptist Churches. Southern Baptist missionaries John Ingouf, interim chairman of the Indonesian Baptist Mission, and Clarence Griffith, plus seven other Indonesian Baptist

leaders also attended the ceremony.

An active Baptist layman, Theorupun is a high official in the Indonesian Ministry of Justice. In a brief speech at the signing ceremony he said, "We Baptists are agreeing to this move because we believe it to be the will of God. Listen to what God's Word says about obedience to the government."

Theorupun then read Romans 13:1-7 from the Indonesian Bible to the two cabinet ministers, two provincial governors and others.

Baptists agreed in writing that Immanuel Hospital in Bukittinggi will become a public hospital during a transition period extending to March 31, 1983. Construction of the new hospital in southern Sumatra is scheduled to begin after Indonesian national elections on May 5, 1982.

In return for the hospital building, land and residences for doctors and other medical personnel in Bukittinggi, Baptists received a title deed to three hectares of land (about 7.5 acres) on the outskirts of Tanjungkarang. Baptists have been doing evangelism and church planting in and near this city since 1969.

As further government compensation, Baptists also received a check to cover costs of new buildings. Further funds are to be provided later to re-

place equipment.

Baptists faced strong opposition in their efforts to begin Immanuel Hospital in Bukittinggi. A clinic was opened in the 1960s but permits to buy land to build and to practice medicine were repeatedly delayed. West Sumatra is a strong Moslem area and some leaders opposed any kind of Christian institution there.

Less than a year after the hospital opened—in October 1976—someone tried to blow it up with 34 sticks of TNT. But the homemade bomb misfired. When the bombing attempt became known, a backlash effect caused many Indonesians, including Moslems to support the hospital's ministries.

Controversy about the hospital has made evangelistic efforts in Bukittinggi low key and limited in response.

In earlier negotiations about moving the hospital, the Indonesian government offered several rural sites in southern Sumatra. At first this seemed promising because of strong Baptist work among homesteaders who have migrated from the overcrowded island of Java. But then it became apparent that operating a 50-bed hospital would not be feasible at the places indicated.

With the new location near Tanjungkarang, the hospital should profit from both rural and urban contacts. Most buses from homesteading tracts come to a terminal near the new site, which should make it easy for patients to get to the hospital. Nearness to the city should facilitate transportation, communication and supplies.

(McElrath is missionary press representative in Indonesia.)

Ghana missionaries safe following military coup

ACCRA, Ghana (BP)—All Southern Baptist missionaries in Ghana are safe and activities there are returning to normal following a Dec. 31 military coup, according to reports received by the Southern Baptist Foreign Mission Board.

The weekend following the coup, John Mills, the board's director for west Africa, received reports from all mission stations that missionaries were safe. Although borders remained closed and a nighttime curfew was imposed, missionaries were beginning to venture outside their homes and resume normal activities. The American Embassy had urged the estimated 1,500 Americans in the country to remain in their homes in the immediate wake of the coup.

Thirty-one of the 51 Southern Baptist missionaries stationed in Ghana and a volunteer family in transit to Togo were in the country during the coup, but the coup had little effect on those living outside Accra.

News reports indicate that Jerry J. Rawlings, the 34-year-old former flight lieutenant who staged the coup, has arrested former civilian president Hilla Limann and a number of other government officials. Two years ago, Rawlings staged a similar coup, overthrowing the government of Lt. Gen.

Frederick Akuffo. He turned over leadership of the nation of Limann after a public election, but staged the recent coup, he said, because Limann had failed to stop corruption and had contributed to the country's economic decline.

First quarter gifts rise 12.9 percent

NASHVILLE, Tenn. (BP)—A modest December increase in undesignated gifts through the Southern Baptist Cooperative Program raised receipts for the first quarter of the fiscal year to \$20,628,934, an increase of 12.9 percent over the same period last year.

December's undesignated gifts of \$6,766,658 were just 4.3 percent ahead of December 1980.

Designated gifts, which fluctuate widely throughout the year, nearly doubled the previous December's gifts. December 1981 receipts totaled \$1,409,660, a 95.3 percent increase, pushing year to date designated receipts to \$3,690,966, a six percent increase for the same period last year.

Total designated and undesignated receipts for the first quarter are \$24,319,900, an 11.8 percent increase over the same quarter last year.

Sponsorships of refugees drop

ATLANTA (BP)—Southern Baptists are sponsoring refugees at less than half the rate of 1980, according to Donoso Escobar, manager of the SBC refugee resettlement office in Atlanta.

In the first eight months of 1981, Southern Baptists sponsored 1,256 refugees, compared to 2,543 for the same period in 1980, Escobar said.

Nationally, resettlement had fallen from 14,000 per month in 1980 to 10,000 per month in 1981, said Linda Gordon, chief data analyst for the U.S. Department of Health and Human Services' refugee resettlement office.

Of the 10,000 refugees sponsored by Americans in August, only 167, less than two percent, had Southern Baptist sponsors.

The SBC refugee resettlement office received 64 new cases in August, but found only one sponsor willing to resettle a refugee with no restrictions.

Escobar estimated about 400 churches have been sponsors more than once, and that "99 percent of the churches who sponsor a refugee would be willing to sponsor another."

Milton Leach attributed the decline of sponsors to unfounded fears about the legal and financial responsibilities of sponsorship, and acknowledged the sluggish economy has made some potential sponsors hesitant. Leach is a national consultant for refugee resettlement, Home Mission Board.

"The financial costs are really less than people think, depending on how involved the church people get in helping out," Leach said. He suggested an "old-fashioned pounding" to provide food, donated housing and clothing, and a volunteer network of volunteers to transport the refugees as ways to cut expense.

Sponsors are needed for Southeast Asian as well as European refugees, Escobar said. Interested persons should contact the SBC refugee resettlement office, 2715 Peachtree Rd. N.E., Atlanta, Ga. 30305. Telephone (404) 873-4041, ext. 395, or contact Richard Alford, Mississippi Baptist Convention Board, Box 530, Jackson, Miss., 39205, phone 601-968-3967.

seen that if we're going to evangelize the world, we're going to need to have more than just paid foreign missionaries."

O'Brien presented a plaque on behalf of Parks to the WEF personnel with an inscription acknowledging the

contributions of WEF for "envisioning a world, nurturing a dream and providing a way to reach out to the world in partnership evangelism."

(Rutledge writes for Texas Baptists.)

Carters to receive CLC service awards

NASHVILLE, Tenn. (BP)Former President Jimmy Carter and his wife, Rosalyn, will receive the annual Distinguished Service Awards from the Southern Baptist Christian Life Commission.

The awards, which are given for the Carters' outstanding contribution in Christian social ethics, including their private and public support for strong families, will be given during the CLC annual seminar in Atlanta, March 22-24, 1982.

The Carters, Southern Baptists, will be present to receive the awards and will make a response during the meeting.

The national seminar will help kick off a three-year denominational Bold Mission Thrust emphasis on "Strengthening Families."

Leading family and marriage specialists David Mace, Joyce Landorf, James Dobson and Dorothy Sample will present ways to strengthen families during the three-day meeting.

Mace, a world renowned author and family and marriage counselor, will present six theme interpretations dur-

ing the seminar. Mrs. Landorf, a novelist and family authority featured in a new film series, will speak on the family and spiritual nurture.

Dobson, author of books and motivational films on marriage and the family, will speak on parenting. Dorothy Sample, president of the Southern Baptist Woman's Missionary Union, will speak on women in the family.

Other family specialists slated for the seminar are U.S. Congressman Claude Pepper of Florida, chairman of the Select Committee on Aging and long-time advocate of the poor and elderly; Wayne Oates, professor of psychiatry and behavioral sciences at the Louisville University School of Medicine; and former Vice-President Walter Mondale, who will speak on the family and citizenship.

Seminar speakers also include Kenneth Chafin, author and pastor of South Main Baptist Church, Houston; Charles Petty, executive director for the North Carolina Governor's Office of Citizen Affairs and a popular family conference leader; and David Eders, director of family and community studies at Stephens College, Columbia, Mo., and prominent author.

The conference, which will be at the Dunfee Hotel in Atlanta, is open to all interested Southern Baptists.

Additional information on the three-day conference may be obtained from the Christian Life Commission, 460 James Robertson Parkway, Nashville, Tenn. 37219.

Attala to hold special worship

In keeping with Gov. William Winter's proclamation declaring Sunday, Jan. 17, Polish American Heritage Day in Mississippi, two community wide worship services will be held in Attala County.

W. Levon Moore, director of missions of the Attala Baptist Association and president of the Kosciusko Ministerial Association announced that the first service, sponsored by the ministerial association will be held at First United Methodist Church of Kosciusko at 7 p.m. Earl Kelly, executive secretary, Mississippi Baptist Convention Board, Jackson, will preach.

The second service, sponsored by (Continued on page 2)

Eaves is Arts, Sciences dean

CLINTON—Richard Glen Eaves, a member of the faculty at Auburn University in Alabama, has been named as the dean of the College of Arts and Sciences at Mississippi College.

Eaves will also serve as professor of history. He and his family will move to Clinton in July.

Eaves received the bachelor of science and master of arts degrees in European history from Mississippi State University. He later earned another master of arts degree in educational administration from Peabody College and the doctor of philosophy degree from the University of Alabama.

Since 1971 Eaves has served as a Danforth Foundation Associate. From 1958 to 1962 he taught at Clarke College, now a division of Mississippi College. He also served as dean of men at Clarke.

Eaves and his wife, Ann, have one daughter, Michelle, and they are members of the First Baptist Church of Auburn where he is a deacon.



Clothing drive

Mississippi Baptist Medical Center's clothes drive for Baptist missions on Dec. 1 brought good results. David Myers, director of Christian social ministries for the Hinds-Madison Baptist Association, said, "We packed a station wagon full of clothes and the trunk and back seat of another car full. About 50 people brought clothes, and all the clothes were good quality." Pictured from left to right are Porter Pryor, MBMC coordinator of the Employee Assistance Program; Myers; and Luther Tucker, director of the Baptist Mission Center.

Dam repair need is great for hospital in Ghana

NALERIGU, Ghana—The Baptist Medical Centre, Nalerigu, Ghana, is caught in a double bind. To repair their dam before the next rainy season, they must drain the water they need now.

Ironically, a surplus of water—six inches of rain in five days—caused the problem when overflow broke the dam in June, lowering the level of the hospital's only water supply. Mike Walker, missionary maintenance supervisor for the hospital, tried to repair the dam by hand, but learned the job was too big. Earth-moving equipment was needed.

Walker, an Illinois native, secured a firm to repair the dam, but they said the lake had to be drained first. By that time, the rainy season was drawing to a close, making the hospital dependent on the reservoir's water. Missionary

families living on the compound have underground tanks which collect enough water in rainy season to get through dry season if used very conservatively, but the hospital's only alternative is hauling water.

Deciding that a deep well below the dam would provide the water needed while the dam is repaired, Walker has found a Canadian firm in Ghana with equipment for drilling village wells. But their schedule is filled for the next two years. Southern Baptist missionaries are trying to secure government help in getting the hospital drilling priority over the villages.

The hospital treats 1,000 to 2,000 outpatients a week, plus bed patients. Mississippians Ben and Sandra Nash will be assigned at the Nalerigu hospital in 1982. Ben is a physician.

Launch meeting tells plans for reaching unsaved people

By Jim Lowry

NASHVILLE, Tenn. (BP) — Southern Baptist leaders have launched a three-year plan for reaching unsaved people with calls for changed lifestyles, renewed commitment and unselfish cooperation.

Frequent pleas for lay involvement punctuated a two-day National Launch Meeting for Reaching People, sponsored by the Baptist Sunday School and Home Mission boards.

Speakers told 800 participants that leadership from pastors, church staff and state and denominational workers is necessary, but attaining Bold Mission Thrust goals of reaching the world for Christ depends on the enthusiasm and dedication of lay workers.

Sunday School Board President Grady C. Cothen told agency, state convention and associational leaders: "I believe there has been expressed here the most carefully planned action of Christian evangelistic action in history."

"We need a new emphasis on bivocational workers, especially in establishing new work," Cothen said. "If we wait until we have a church on every downtown corner in every large city, we'll never make it. There are people in seminaries and not enough First Baptist Churches for them to pastor."

"There are literally thousands of people who can be involved in storefront churches. We must try to get lay people to do that work."

"Who are we to look askance at people on the bottom of the denominational totem pole?" he asked. "We need a renewal of lay ministries with pastors as equippers of the saints and the saints doing the ministry."

Cothen said the new telecommunications plans of the Sunday School Board and the Radio-Television Commission could be how Southern Baptists can do the seemingly impossible.

"Telecommunications gives a means of relating to everything Baptists do," he said. "We're interdependent as well as independent. The best of plans and telecommunications won't achieve Bold Mission Thrust. It will take the power of God's Holy Spirit," or it won't be done.

During the meeting, a four-part plan was detailed for participants.

Part one of the plan is Church Growth Thrust, an ongoing support plan headed by the church administration department to help churches reach people.

The Sunday School department's part two is 8.5 by '85, a move to have 8.5 million enrolled in Sunday School by 1985.

Gerald Palmer, vice president-missions at the Home Mission Board, outlined part three, Bold New Work. Goals include 1,500 new churches by 1985, 1.5 million baptisms, 30,000 churches with increased giving to the Cooperative Program, double the number of career missionaries, 300,000 volunteers and 1 million trained church members to be committed witnesses.

As people become Christians and join the church, cyclical training to prepare them for witnessing will be led by the church training department. Department head Roy Edgemon shared plans for part four of the plan, Bold Witness Training.

Southern Baptist interest in growth has been criticized in some quarters as being too numbers oriented, but

Students will serve fair in ministry

KNOXVILLE, Tenn. (BP)—Twenty college and seminary students have been selected for the musical-drama group "PowerSource" which will perform 10 times daily at the Southern Baptist Pavilion at the 1982 World's Fair.

PowerSource will perform a musical-drama commissioned especially for the premier at the pavilion, which will carry out the theme, "The Word Is... Energy."

Entitled "Love, You Spoke A Word," the musical-drama is being written by Ken Medema of San Francisco and Craig McNair Wilson of New York City. Medema is a blind Southern Baptist composer and entertainer. Wilson is a Christian entertainer and writer.

PowerSource will include two separate acts, plus two technicians and two resident directors. Each act will perform the musical at the Baptist Pavilion five times daily on a split schedule.

The 20 students were selected by a special World's Fair Baptist Ministries panel after auditions of more than 115 Baptist students from throughout the nation. Auditions were held in Dallas, Atlanta and Knoxville.

PowerSource will be directed by Keith and LeeAnn Martin of Decatur, Ala., students at Southwestern Baptist Theological Seminary, Fort Worth, Tex. They were graduates of Samford University/Birmingham, and former summer missionaries for the SBC Home Mission Board.

Each of the 20 students will serve as semester missionaries for the Home Mission Board.

speakers offered no apologies for wanting church growth in the meeting.

The denomination is not interested just in numerical growth, but in a qualitative growth of churches and members toward the likeness of Jesus Christ, Edgemon said. "The church is God's agent in growth, and the barriers of man can be overcome by the Word of God."

William G. Tanner, president of the Home Mission Board, opened the meeting with a charge for Southern Baptists to get serious about reaching America for Christ, by "getting people who know Jesus to reach people who

BBI gains accreditation, Mid-America turned down

DALLAS (BP)—Baptist Bible Institute, Graceville, Fla., has received full accreditation from the Southern Association of Colleges and Schools (SACS).

Joseph P. DuBose, president of the Florida Baptist Convention-supported Bible school, was notified accreditation had been granted while attending the annual SACS meeting in Dallas.

To be accredited, a school must meet stringent guidelines concerning academic requirements, fiscal policies, the governance of the school and the institution's physical plant. Once accredited, its students may transfer course credits to another accredited school.

Accreditation will help the Bible institute reach more students, said DuBose, and has already "lifted the moral of students and faculty—recognizing the quality of their work."

At the same SACS meeting, Mid-America Baptist Theological Seminary of Memphis, Tenn., was turned down for full accreditation by the association's Commission on Colleges.

The seminary has been in candidate status—an intermediate step to full accreditation—for five years. After making application for full accreditation, the school was visited by a valuation team appointed by SACS. "They seemed well pleased," recalled Floyd.

Officials of the seminary were then invited to appear before the SACS

Keyboard festival location changed

The Keyboard Festival originally scheduled to be held at East McComb Baptist Church, McComb, Jan. 28, 1982, will instead be held at First Baptist Church, McComb, according to an announcement from the Church Music Department, MBCB. (Date and time are the same, but the location and festival leader have been changed.) Robert Goodman will be the festival leader.

Attala to hold

(Continued from page 1)

the Baptist and Methodist churches of Ethel, is at the same hour at the Ethel Baptist Church with Reed Dicken, pastor, preaching.

At each service an offering will be taken for Polish relief.

Moore suggested that other churches could offer prayer and make offerings for Polish relief.

Kosciusko is the only city in the United States named for the famous revolutionary War hero Polish general Thaddeus Kosciusko.

Seminaries experience small growth

NASHVILLE, Tenn. (BP)—A modest 2.6 percent increase at Southern Baptists' six theological seminaries pushed total enrollment to more than 10,000 for the first time.

Including the 509 enrolled in non-credit courses, campus enrollment in all categories for the fall 1981 terms is 10,058, up 251 over fall 1980, according to statistics released by the seminaries.

Enrollment in courses expected to lead to graduate degrees, as reported Oct. 1 to the Association of Theological Schools, is 9,298, up 2.9 percent over the 9,033 reported last year. ATS statistics show the remainder enrolled in associate or diploma programs.

Enrollment at the 192 seminaries reporting to ATS was 50,559, an increase of 1.9 percent, according to Marvin Taylor, ATS statistician. The 192 reporting seminaries is a net loss of one over last year because two Catholic seminaries closed their doors and Liberty Baptist Seminary joined ATS as an associate member.

Southern Baptist seminaries accounted for 18.4 percent of the enrollment in seminaries in the U.S. In 1980, SBC enrollment accounted for 18.2 percent of enrollments overall.

The man who has forgotten to be thankful has fallen asleep in life.—Robert Louis Stevenson

don't know Jesus," Tanner added that "unless we love lost people, our plan will fail."

Reginald M. McDonough, associate executive secretary for the Southern Baptist Executive Committee, said the Southern Baptist Convention is a sleeping giant in terms of men and women available for witnessing.

"The dream of this launch meeting," McDonough said, "is to affirm the priority of reaching people and affirm the commitment of working together as a denomination. We must have growth as a priority and teamwork as a mandate."

Committee on Standards at the Dallas meeting. Expecting an affirmative response to their application, the seminary officials instead received notice of the denial of full accreditation by the Commission on Colleges.

Seminary work in Puerto Rico available now

NEW ORLEANS, (BP)—New Orleans Baptist Theological Seminary and the Baptist Home Mission Board will offer accredited theological education in Puerto Rico beginning in January.

In an arrangement worked out over 18 months, New Orleans Seminary will provide curriculum for the Home Mission Board personnel currently teaching at Puerto Rico Baptist Theological Seminary in Rio Piedras. Direct involvement of New Orleans faculty members will be established later.

According to information from New Orleans Seminary, it will have administrative, academic and financial authority of Puerto Rico Seminary. That organizational structure satisfies the accreditation standards of the Southern Association of Colleges and Schools for extension centers.

The Puerto Rico Seminary, through New Orleans' school of Christian training, will offer associate of divinity degrees in music, pastoral ministry, and religious education. Non-accredited diploma programs will continue in the same areas, as a continuation of the Puerto Rico Seminary Program.

The Puerto Rico Seminary, which had 36 students in 1978, had 74 enrolled in the fall of 1981, according to Ed Richardson, Home Mission Board director of work in Puerto Rico. The island school is under the direction of Miguel Soto who will serve as an adjunct faculty member of NOBTS.

Kentucky's Owen sets retirement

MIDDLETOWN, Ky. (BP) — Franklin P. Owen, 68, announced that he will retire as executive secretary-treasurer of the Kentucky Baptist Convention, effective Dec. 31, 1982.

Owen's announcement at the December meeting of the KBC executive board surprised most of the 170 board members, who accepted the announcement "with regret."

In making his announcement, Owen suggested that his successor be named in time to begin working alongside him not later than Sept. 1, 1982, and that the person be named executive secretary, beginning then.

A search committee will be named by board chairman William D. Jaggers of Cynthiana, Ky.

Owen, a Missouri native has been Kentucky executive since 1972, moving to the post from the pastorate at Calvary Baptist Church in Lexington, Ky., where he served 1954-72.

Seminaries set telecourses

WAKE FOREST, N. C. (BP)—Seminary professors soon will begin using some modern communications tools to take theological education into new areas of the country.

Funding for the project to develop six telecourses on the seminary level will come from the Arthur Vining Davis Foundations of Coral Gables, Fla., the first time the six seminaries have received a joint grant.

The foundation has given \$216,000 to the six seminaries, to be received in three annual increments of \$72,000 each. The funds actually will be spent by the Seminary External Education Division, a jointly-sponsored arm of the seminaries, based in Nashville, Tenn.

The format will feature a taped presentation by the professor at the beginning of each session, a telephone conference call linking all locations, and individualized discussions by each class.

During the next three years, the plans are to introduce the seminary level courses in at least nine locations across the United States.

Radio technician needed in Asuncion, Paraguay

A radio technician is needed in Asuncion, Paraguay, at any date; and the request from the mission field says the sooner the better. This volunteer is needed to check on the possibilities for the installation of a radio station in Asuncion and determine what will be necessary for getting the station on the air. When that is determined, the needs will be made known to Mississippi Baptists through the Baptist Record. A sound-proof studio and control room is already set up in the Baptist Building in Asuncion, where tapings are being done regularly for broadcasting on other stations in the city.

The technician would be able to do church work in the city as he desired. His board and transportation would be furnished; and he could stay in a hotel, at the Baptist Building, or in a home.

Additional Information

Any additional information concerning any of the projects listed may be obtained from the office of the Coordinator, Mission to the Rio de la Plata, Baptist Building, Box 530, Jackson, Miss. 39205. Phone, (601) 968-3822.

Type of Work — Location — When Needed — Number of people needed:

Argentina

Bricklaying; Cruz del Eje; March or later; 8 to 10.
Bricklaying; Olavarria; March or later; 6 to 8.
Teaching children; Olavarria; March or later; 5 to 6.
Music; Chacabuco; March or later; 10 to 15.
Install acoustical ceilings and air conditioners; Buenos Aires; March;

FMB releases food funds for people in Poland

RICHMOND, Va. (BP)—Responding to continued need for food and relief in Poland, the Southern Baptist Foreign Mission Board released an additional \$130,000 in hunger and relief funds Dec. 28 to assist Baptists and others in Poland.

Earlier the board had released \$135,000 for channeling through West German Baptists for hunger and relief needs in Poland.

John R. Cheyne, the board's relief ministries consultant, said relief agencies have experienced some problems with getting trucks across the border but are pushing ahead with efforts to assist hungry Poles.

He said four trucks of volunteer agencies were detained at one border crossing but that eight trucks of supplies from Baptists have made it across, carrying 3,000 packages each.

Though Southern Baptist-financed truckloads are being sent to Baptist leaders in Poland, Cheyne said the food is being distributed without regard to religious preference.

Pilot revival shows plan telephone counseling system

By Grey Warner

FORT WORTH, Texas (BP)—Baptists in test market areas for a new Southern Baptist television preaching program have organized for telephone counseling following broadcasts.

Pilots for the series, "Invitations to Life," consists of revival services at Magnolia, Ark., Central Baptist Church and North Phoenix Baptist Church, Phoenix, Ariz. Services were combined with short feature segments about church members and edited into the four half hour broadcasts.

Revival leaders were John Bisagno, pastor of First Baptist Church, Houston, Tex., and Larry Black, minister of music for First Baptist Church, Jackson, Miss.

The finished program will be aired on four consecutive Friday nights beginning Jan. 8 on Atlanta NBC affiliate WXIA-TV at 8 p.m. They will be shown Thursdays beginning Jan. 7 in Bakersfield, Calif., on KERO-TV (NBC) at 9 p.m.; in Midland-Odessa, Texas, on KPPX-TV (ABC) at 7 p.m.; and in Greenville and Spartanburg, S.C. and Asheville, N.C., on WLOS-TV (ABC) at 8:30 p.m. Independent station WOFL-TV in Orlando, Fla., will air the programs on Mondays beginning Jan. 4 at 8 p.m.

Led by associational mission directors, Baptists in each of these areas have been organizing telephone counseling and viewing groups in local churches to make these test broadcasts an evangelistic outreach.

The telephone counseling will be handled in a unique way developed by Ben Loring, the RTVC's vice president for counseling services. Each area will have at least one local telephone number, such as the associational office, where relay operators will answer calls from viewers who respond to the show's evangelistic appeal.

The operator will record the caller's name and phone number, then relay the information to a trained counselor

as many as necessary.
Missionary children's program; Buenos Aires; October, 1982; 5.
Mission meeting children's program; Baptist Assembly, Cordoba; July; 10.

Paraguay

Bricklayers, electricians; Asuncion; through February or later; 2 to 4.
Music; Asuncion; immediately, or February, 1982, or September, 1982; 10 to 15.

Boiler mechanic; Baptist hospital, Asuncion; soon as possible; 1.
Dietitian; Baptist hospital; soon as possible; 1.

Elementary or secondary teacher; Christian school, Asuncion; July 1982 for one to two years.

Professor; Bible institute, Asuncion; late January or early March; 1 (including spouse if desired).

Anesthesiology instructor; Baptist hospital; March, 1982 or later; 1.
Bricklayer; Walter Insfran; Early 1982; 2 to 4.

Care of missionaries' children; Baptist camp during mission week; July; 2 to 4.

Uruguay

Music; Carmelo; soon as possible; 6 to 12.
Carpentry; Artigas; March; 4 to 6.
Director of VBS workshops; Montevideo; November or early December, 1982.
Summer VBS worker; Canelones; November or December 1982.
Dietitian; National WMO retreat in Conchillas; February; 1.
Leader of Sunday School workshops; Montevideo; March, 1983; 1.

Mississippians among seminary graduates

Twenty-six Mississippians were among the 110 persons who participated in the annual mid-year graduation exercises at

New Orleans Seminary Dec. 19, 1981. Mississippi graduates were Lee Edward Rodgers, Texas native, pastor of Damascus Baptist Church, Hazlehurst, Master of Divinity; Harry

Glynn Kennedy, Tylertown, Associate of Divinity; Prudence Thayer Larew, Columbus, M. R. E.; William Joe Wade, Jr., Pearl, worship leader at Bethlehem Children's Home, New Orleans, M.R.E.; Michael W. Hennington, Terry, minister of music and youth at First Baptist Church, Byram, M.R.E.; Lonnie Mike McDaniel, Hattiesburg, M.R.E.;

Larry J. Downing, Kansas native, minister of youth at Olivet Baptist Church, Gulfport, Master of Religious Education; Claude Callender of Brookhaven, minister of education at First Baptist Church of Glendale, Hattiesburg, M.R.E.; David Briscoe, Scobey, pastor at First Baptist, McLean, Master of Divinity; Dennis Singletary, Alabama, pastor at Pleasant Valley Baptist Church, Meadville, Master of Divinity;

Glen R. Putman, Eupora, pastor of New Zion Baptist Church, Kentwood, La., Master of Divinity; Joe Abel, Belzoni, Master of Divinity; Dan Caldwell, Florida, pastor at Steep Hollow Baptist Church, Poplarville, Master of Divinity; Jimmy McFatter, Hattiesburg, pastor of Lena Baptist Church, Master of Divinity; Ken Cockran, Jackson, native, Master of Divinity; Don Pilcher, Alabama, pastor at Philadelphia Baptist Church, Cadaretta, Master of Divinity;

Douglas Taylor, Leakesville native, chaplain in Angola, La., Master of Divinity; Alice Forrester White, Water Valley, minister of outreach at Goodyear Baptist Church, Picayune, Master of Divinity; William S. Stone, Jr., Tupelo, associate pastor at First Baptist Church, Venice, La., Master of Divinity; Danny Marc Moss, of Carthage, pastor of Springfield Baptist Church, Carthage, Master of Divinity; Dennis Lee Johnsey, Summit native, pastor at First Baptist Church, Summit, Doctor of Ministry; Kenneth R. Gilburth, Jackson native, director of clinical pastoral training at Southeast Louisiana Hospital, Mandeville, La., Doctor of Education;

Mike Howell, Durant, pastor of Concord Baptist Church, McCall Creek, Master of Divinity; Kent Shirley, Brandon, pastor at Walker Hill Baptist Mission, Brandon, Master of Divinity; Keith Thomas Hill, Gulfport, minister of youth at First Baptist Church, Gulfport, Master of Religious Education.

Terry L. Crimm and John Ervin Thames, who also received doctoral degrees were pictured with Johnsey and Landrum Leavell, seminary president, in the Jan. 7, Baptist Record.

waiting at home. Using his own phone the counselor then telephones the viewer to offer decision counseling and later reports back to the central office.

Loring said this method will not only save the cost of a large phone bank or WATS line, but also will center the counseling in local churches and utilize trained law workers. In addition, a follow-up strategy will be used in each area.

In another effort to use the broadcasts evangelistically, the associational directors are encouraging churches and their members to organize viewing groups. The groups will be of two types: home viewing groups and age/interest groups.

Church members are forming groups in their home by inviting lost or unchurched neighbors, friends or relatives to view the program, which will provide a witnessing opportunity. The age/interest groups will be conducted at local churches for a specific group of people each night, such as youth, church prospects and single adults.

"Invitation to Life" is the latest of the television pilots designed to be used on the ACTS network of low-power stations. The RTVC will furnish programming by satellite transmission. Applications for the stations are

Porto-Novo, Benin—Ten believers constituted the first Baptist church in Porto-Novo, Benin, a city of 120,000, this fall. Southern Baptist missionary Bob Coutts, who is pastor, baptized the new church's first believer on Easter 1980.

Malabo, Equatorial Guinea—Jess and Peggy Thompson, first Southern Baptist missionaries assigned to Equatorial Guinea, arrived in Malabo, the capital city, Dec. 17. Thompson will work as an agricultural evangelist in the West African country impoverished by the 11-year rule of former President Nguema Biyoto Masie.

awaiting action by the Federal Communications Commission.

The RTVC also has begun work on pilots for a children's show, a magazine program and a sports interview show. Others are being planned.

As the network's primary evangelistic effort, "Invitation to Life" will fill a strategic slot in ACTS' weekly schedule of programming, said Jimmy R. Allen, commission president. It will be shown during prime time one night each week to offer Southern Baptists a regular evangelistic tool through television.

(Warner writes for the R-TV Commission.)

Volunteer showing slight improvement

WINSTON-SALEM, N.C. (BP)—Roy Church, Southern Baptist extended service volunteer stricken by a paralysis-causing illness Dec. 12 in Quito, Ecuador, is showing slight improvement.

Church, paralyzed from the neck down, has regained some movement in his right hand, his wife, Ruth, said. He has been a patient since Dec. 16 at North Carolina Baptist Hospital in Winston-Salem.

Though recovery from the illness, Guillain-Barre Syndrome, is slow, Church is optimistic he will overcome the paralysis. Despite occasional breathing problems, he has remained in good spirits, his wife says.

"Performing miracles is routine with God," Church told Bryan Brasington, Foreign Mission Board director for western South America. "I just believe everything is going to work out all right."

He has whirlpool therapy daily and constantly attempts to move and activate his muscles, Mrs. Church said. Church credits the prayers of friends with aiding him in his recovery.

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Reunited family sings "Jesus Loves Me," in Vietnamese

By Stan Haste
WASHINGTON (BP)—Christmas 1981 came one week early for Southern Baptist home missionary An Minh Phan and his family.

Phan, who works on the staff of the Mount Vernon Baptist Association in suburban northern Virginia under SBC Home Mission Board sponsorship, became a U.S. citizen, as did his wife and four of their children, Dec. 18, in Fayetteville, N. C.

Hours later, after flying back to Washington, the Phans were reunited with their other three children, who had been left behind in Vietnam six years ago when the nation fell to the communists.

In an emotional scene at Dulles International Airport, the Phans embraced, caressed, wept, and finally sang together of their faith. Local television cameras captured their moving rendition of "Jesus Loves Me, This I Know," in Vietnamese.

As though their big Dec. 18 were not enough, An Minh Phan and his wife Nang Thi Vo Phan, celebrated their 25th wedding anniversary Christmas Day.

Phan, who became a Baptist after arriving in the United States in 1975, came to his northern Virginia post from Fayetteville, N. C., where he had organized and served as pastor of a Vietnamese mission sponsored by that city's Lafayette Baptist Church.

In coming earlier this year to Mount Vernon Association, he joined a team headed by executive director William J. Cumbe. The association has helped in the resettlement of more than 1,000 Vietnamese. Cumbe, who has been in his post for the past 25 years, said the 66 churches in the association have responded well to the challenge of helping Vietnamese find new lives in their communities.

Phan is described as a "catalytic" missionary to Asians in the Washington area. The nation's capital has become one of the primary havens for southeast Asian refugees.

For now, however, Phan's main ministry is with his own family, split apart suddenly when South Vietnam fell in 1975. In the haste of departure from their war-torn native land, the

Phans had to leave behind a 10-year-old son, Hien, and 8-year-old twin daughters, Huyen Thi and Hang Thi Cam. They were left in Da Nang "for safekeeping" with Phan's mother and brother.

Now 16 and 14, respectively, the three Phan children were plainly overwhelmed at the reunion with their parents and brothers and sisters.

Of the four the Phans managed to

bring out of Vietnam in 1975, 22-year-old daughter Hoa works for Church World Service in Atlanta, 20-year-old son Hoi is a student at the University of North Carolina, 18-year-old son Hai studies at North Carolina State University, and 8-year-old daughter Huong attends elementary school in Fairfax County.

(Haste writes for the Baptist Joint Committee.)

Polish Americans ask for prayer, food, goods

By Patti Stephenson
CHICAGO (BP)—Frank Wloch, pastor of The Church of Our Savior Polish Baptist Church, appealed to Southern Baptists to "pray for wisdom for Poland's leaders" as martial law was declared and many Solidarity union leaders were arrested.

"We are really depressed and concerned that no blood be shed," Wloch said, as the stand-off between workers and the Polish communist government seemed to reach a crisis over union demands for free elections and government reactions.

In Cleveland, John Kasa, pastor of the Polish Baptist Church, said his small congregation is "waiting to see what happens." Expressing doubt that "there will be any peaceful settlement," Kasa claimed "the communists will say anything to justify what they do in Poland."

A woman who recently arrived in Cleveland from Poland reported that "everyone is hungry and the stores are completely empty, even of shopping

bags," Kasa related. His church, as well as the 74-member Chicago congregation, has mailed food and clothing to Poland, but is unsure if the packages have been delivered.

Kasa also urged prayer for "our 5,000 Baptist brothers" in Poland. Wloch, who has an 89-year-old mother, one brother and two sisters still in Poland, said recent letters have held news of "terrible suffering" as Poland's economy has disintegrated.

Wloch, who also is president of the Polish Baptist Association of North America, asked Southern Baptists to respond to Poland's emergency by sending nonperishable foods: soap, toothpaste, laundry powder, deodorant, vitamins and aspirin to the Baptist distribution point in Warsaw. Packages labeled "DAR" (meaning "gift") may be mailed to: Mrs. Zena Stankiewicz, Polski Kosciol Baptytown, Ul. Walicow 25; 00-865 Warszawa, Poland.

(Patti Stephenson writes for Home Mission Board.)

Anders will headline single adult retreat

Sarah Frances Anders, professor of sociology at Louisiana Baptist College, Pineville, La., will headline the faculty at the Single Adult Retreat at Gulfshore Baptist Assembly May 21-23, and the Wallace Dentons of Purdue University, West Lafayette, Indiana, will headline the faculty during Family Week, July 29-July 3.

Among others serving on the Single Adult Retreat faculty will be Paula Box and Lester from Fort Worth, Texas; J. Clark Hensley, Donnette Lee and Paul Jones, Jackson; and Dwight Kidd, Birmingham, Alabama. Paula Box and Lester are a team of single adults. A Christian ventriloquist, Paula travels across the United States sharing her testimony (with Lester's help).

Among those assisting on the faculty for Family Week will be Harry Lucenay, pastor, Temple Baptist Church, Hattiesburg; J. Clark Hensley, James Travis and Paul Jones, Jackson; Phil Stanberry, Broadmoor Baptist Church, Baton

Rouge, La.; and Ronnie Cassaday, First Baptist Church, Vicksburg.

The Single Adult Retreat will begin Friday evening with supper and close with lunch Sunday noon. Family Week will begin with supper on Tuesday night and close with lunch on Saturday.

After March 1, a registration fee of \$15 per person should be sent to Gulfshore Baptist Assembly, Pass Christian, Miss. 39571, for each person for these retreats. Total cost will be based on how many occupy a room. Two per room in Unit A is \$13.00 each per day. Two-four per room, Unit C, is \$11.25 each per day. Meals are \$9.75 each per day. Children ages 2-11 pay one-half the adult rate. Children under two pay 75c per day.

The Singles Retreat operates two full days and Family Week operates four full days. Registration fee is deducted from total cost.

Additional information may be secured from the Christian Action Commission, Jackson. Watch the Baptist Record for further details.

Baptist Men's Day theme is "Men on Missions"

By Paul Harrell, director, Mississippi Brotherhood Department
On Sunday, January 24, thousands of Southern Baptist Churches will recognize and honor their laymen on Baptist Men's Day. The theme this year is "Men On Missions" with an appropriate scripture text found in Matthew 25:35-36.

It is significant that Baptist Men's Day focus on the involvement of men in mission education and mission activities. In many churches it will be a time when the congregation will hear a layman speak or a group of laymen share testimonies. The program may include: men's choruses, prayer breakfasts, and special mission presentations. It can be a day of deep affirmation and encouragement as we witness men exercising their gifts in ministry.

The theme "Men On Missions" means support of missions through praying for, giving to, and participating in mission activities. As we look around our world and note the many mission needs, certainly this is a day that demands a bold support and involvement in missions.

Baptist Men's Day—January 24, 1982, is a day to:

1) Recognize the leadership of men, past and present, who are involved through the church program.

2) Challenge men not involved in leadership responsibilities to explore and discover God's gift to them for service in his Kingdom.

3) Inform the congregation of the importance of men being involved in mission activities.

4) Initiate an ongoing Baptist Men's Prayer Unit in the church and lead the congregation to become involved in a mission project.

Baptist Laymen in Mississippi are responding to the challenge of Bold Missions. The Baptist Men's Guide and 1981 October, November, December issue of Brotherhood Builder

gives you suggestions on how to observe Baptist Men's Day. Let this be the year that every church will observe Baptist Men's Day.

Williams dies in Neshoba

James F. Williams, 61, pastor of New Bethel Baptist Church, Neshoba County, died of a heart attack, Dec. 17.

With 28 years in Christian ministries, he served in pioneer missions in West Virginia and Ohio, as a chaplain with the Bureau of Prisons in Florida, and as pastor of Linwood, and Dixon churches in Neshoba and at Freney church in Leake County.

He is survived by his widow, the former Lois Mason of Linwood Community, where they have lived since 1963; one daughter, Elaine Herington, and two grandchildren.

Funderburk nominated to Rumania

WASHINGTON—David B. Funderburk, 37, has been nominated by President Ronald Reagan to be the United States Ambassador to Rumania.

The nominee is a member of the Memorial Baptist Church in Buies Creek, North Carolina, where he is professor of history at Campbell University, a Baptist school.

He and his wife have spent time in Rumania over the past several years, and he plans, upon confirmation, to affiliate with a Baptist congregation in Bucharest.

From 1971 to 1972 he was in the country as a research student and in 1975 as a Foreign Service staff officer. He was also there in 1976-77.

Photo policy

In order to provide an understanding of the policy on photographs followed by the Baptist Record, an explanation of that policy is presented.

1. We can use only good pictures in order to achieve reasonable reproduction.
2. We will run all pictures of youth missionary organization recognition services that measure up to the quality standard. We will have news items for those churches that do not send usable pictures.
3. For graduation stories, only those receiving doctorates will be pictured. Mississippi graduates of seminaries will be listed.
4. For music performances at church and association programs, only Mississippi non-professional groups will be pictured, and then only if the program is not one for the group's own church. For promotion of statewide meetings the use of pictures of music groups will be decided by the BAPTIST RECORD staff.
5. The BAPTIST RECORD will run notices of anniversaries relating to Baptist entities in Mississippi any time we receive them. We will use pictures only in multiples of five years.
6. We can use college-bestowed honors only when we are aware that the honoree is a Mississippi Baptist.
7. Because there are so many instances in which they would be applicable, we cannot use evangelists' pictures in revival meeting situations.
8. Members of the BAPTIST RECORD staff will use their own judgement in final selection of pictures, according to editorial needs, picture quality, and space available.

This month singles meet in Hattiesburg, Jackson

Twin Single Adult Retreats will be held January 29 and 30 at the Colonial Heights Baptist Church, Jackson, and William Carey College, Hattiesburg, with identical faculty being used.

The program will be reversed in such manner as to use the program personalities at both places for similar presentations.

Serving on the faculty are Ann Alexander Smith, single adult consultant, Family Ministry Department, Baptist Sunday School Board, Nashville; Charles Edward Smith, individual, marital, and family counselor in private practice in Nashville; Jim Towns, associate professor in the Department of Communication, Stephen F. Austin State University, Nacogdoches, Tex.; Jo (Mrs. Harold) Hollman, professor of sociology and family life, Hinds Junior College, Raymond, and member of Oak Forest Baptist Church, Jackson; J. Clark Hensley, executive director, Christian Action Commission, Mississippi Baptist Convention; Kitty Roberson, director of marketing services, Home Mission Board, Atlanta, Ga., a single parent; and Gerald Harris, pastor of Colonial Heights Baptist Church, Jackson.

Presiding over the program at William Carey College will be Tom Hearon, Baptist student director at the college. Paul Griffin Jones, executive

director-elect of the Christian Action Commission, will preside at Colonial Heights Baptist Church.

The theme of the meetings will be "Beyond Our Asking" and the conference periods and general sessions are designed to be helpful to all categories of single adult persons. Emphasis will be given to the "Strengthen Family" theme of Bold Mission Thrust and leadership personnel in the churches are encouraged by promoters to attend, as well as single adult members.

Four of the faculty members are authors in the field of single adult work. Smith has written *Helps For The Single Parent Christian Family* and has a second book to be released in the fall of 1982. Towns, a single, is the author of *One Is Not A Lonely Number, Faith Stronger Than Death and Solo Flight*. Ann Smith has written "How to Start a Single Adult Ministry" and "Divorce Adjustment Workshop Leader's Guide." Hensley has written a Broadman Press release entitled *Coping With Being Single Again*.

Times for the sessions are as follows: William Carey College—Friday, Jan. 29, Registration at 6:45 p.m., session ending at 9:30 p.m., and Saturday sessions beginning at 8:30 a.m. and ending at 4:00 p.m. At Colonial Heights, registration will begin at 6:45 p.m. on Friday, Jan. 29, session ending at 9:30 p.m., with Saturday's sessions being from 8:30 a.m.-noon and 7-9:15 p.m.

Registration fee will be \$5 for the entire program.

Further information may be received from Tom Hearon, William Carey College, or from the office of the Christian Action Commission in Jackson.

Many of us spend half our time wishing for things we could have if we didn't spend half our time wishing.—Alexander Woollcott

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BAPTIST RECORD PAGE 3
Thursday, January 14, 1982

FREEDOM FROM FRUSTRATION

HARDY R. DENHAM, JR.

FRUSTRATION! It's found everywhere. Hardy Denham suggests some ways to handle this dark cloud that hovers over human beings and causes insecurities and dissatisfactions. He writes about When Life Seems Hopeless, When "I Do" Becomes "I Won't," When Life Doesn't Give You a Second Chance, God's Peace: The Ultimate Answer, and more.

Hardy R. Denham, Jr., is pastor of First Baptist Church, Newton, Mississippi, and author of *Living Toward a Vision*.

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Foundation adds near million dollars

By Harold Kitchings
Executive Director
Mississippi Baptist Foundation
In the December meeting of the board of trustees of the Mississippi Baptist Foundation, the Auditor's Report of the past fiscal year revealed that additions to the participants' fund totaled \$958,497.48.

This included a net capital gain of \$125,806.77. The grand total of the General Fund and Restricted Fund on June 30, 1981, was \$7,172,330.18.

Earned income from these funds amounted to a record \$600,457.00. The rate of yield for the General Fund was 9.56%, the highest yield in the 38-year history of the Mississippi Baptist Foundation. It was noted that this yield ranks very favorably with other Southern Baptist State Foundations.

Officers elected for the new year are: president, John N. Dowdle, Columbus; vice president, Bill R. Baker, Clinton; executive committee, A. L. Boone, chairman, Winona; E. L. Her-ring, Jackson; and Charles Lofton, Brookhaven.

Other trustees are: James M. Fleming, Crystal Springs; Harvey B. Ray, Meridian; Norris L. Stampley, Jackson, and J. Kearney Travis, Jr., Hattiesburg.

J. Kearney Travis, Jr. read a resolution which was adopted by the trustees commemorating the 18 years of service of Grady Doss of Eupora as a trustee of the Mississippi Baptist Foundation.

The meeting concluded with a noon luncheon with the trustees, their wives, and other friends who gathered to express appreciation for the expertise Doss has provided the Mississippi Baptist Foundation through these years.

Violence seminar set at Med. Center

A University of Mississippi Medical Center seminar March 18-19 in Jackson will look at violence in the family and what to do about it.

The two-day program is designed for health professionals, social workers, law enforcement officers, clergy, teachers and others who need to know more about dealing with violence in the family.

The seminar is sponsored by the UMC School of Nursing, and the Medical Center Division of Continuing Health Professional Education with support from the Nursing Alumni Chapter of the University of Mississippi Alumni Association.

Course fee is \$50. For information, contact Continuing Education, University of Mississippi Medical Center, 2500 North State Street, Jackson, Miss., 39216. Phone: 987-4914.

Editorials . . .

Does creationism violate students' rights?

A scientific creationism bill requiring the presentation of a creation theory when the theory of evolution is taught in public schools has passed the Mississippi state Senate, and now Mississippians are faced with trying to determine what they believe about the teaching of scientific creationism in the public schools.

This writing is not an attempt to tell anyone what to think but simply to seek to establish the idea that positions will have to be determined.

A federal court has ruled that such subject matter is unconstitutional in Arkansas; but the Mississippi senators are correct who maintain that such a ruling in Arkansas does not make the teaching unconstitutional in Mississippi unless the matter is taken before the United States Supreme Court or another federal court having jurisdiction over Mississippi and so ruled there.

There will be many who will seriously question the propriety of teaching scientific creationism in public schools. Some will and have claimed that the Legislature has no business telling school districts what is to be taught. That is not a valid position, however. The Legislature has declared that children shall attend school until they become of a certain age or be in violation of the law. Thus it is only right that the Legislature must concern itself with what is taught in the schools.

Others will claim that teaching scientific creationism in schools constitutes the establishment of religion and thus is a violation of the separation of church and state. If teaching scientific creationism would have the effect of establishing a religion, however, then teaching a contrary theory is just as religious or it would have to be declared anti-religious, which is just as unconstitutional.

Some have said that members of the Legislature are not qualified to determine what should be taught in public schools, but they are every bit as qualified as members of school boards as a general rule. In many cases, if not most, members of both are named by the will of the people in free elections; and the only qualification in either case is the ability of the candidate to sell himself.

The writer is not particularly fond of the idea of teaching scientific creationism in public schools, but there has not been a compelling reason for not doing so presented as yet.

Some of the reasons for not teaching creationism do have merit, though they are not of such weight as to rule it out. The lack of adequate textbook material has been cited. This is a good reason, but it can be corrected.

The fact that it can be presented only as a theory has surfaced. Again, this is valid; but evolution can be presented only as a theory also.

The primary reason for desiring that creationism should be taught is the

fear that students could go through school and accept the evolution theory as being the most logical explanation of the presence of the universe and its inhabitants and refuse to accept any explanation that all was created for nothing.

Most of us draw our idea of the beginning of the universe from the first and second chapters of Genesis. It is likely that most of the senators who voted in favor of the bill, Senate Bill 2256, draw their concepts from the same source. Of the 52 who voted, only four voted against it. It is highly likely that one or more of the four are just as religious and believe just as firmly in the Genesis account as do those who voted for it.

The bill was introduced by Senator Emerson Stringer of Columbia. Because the bill has been bottled up in committee for the past two years, Stringer managed to get the Senate to suspend its rules and vote on the measure on the first day of the new session.

The bill now goes to the House for consideration. The American Civil Liberties Union has announced already that if the bill is passed and signed into law the ACLU will challenge it in court. With all due respect to the ACLU, one would have to wonder if the teaching of scientific creationism along with evolution in the public school would be a violation of the civil liberties of the students.

And one must remember that there is no mandate in the bill for teaching

creationism. It simply calls for such teaching if evolution is taught. Perhaps the best thing that could come out of such legislation would be that there would be no teaching that would seek to address itself to any suppositions as to how the formation of the universe came about.

Scientific creationism is based on the idea that there had to be an intelligent being to create the universe, but it can't suggest that the creator was Jehovah God. Therefore it must take what we believe to be a fact and present it as a theory.

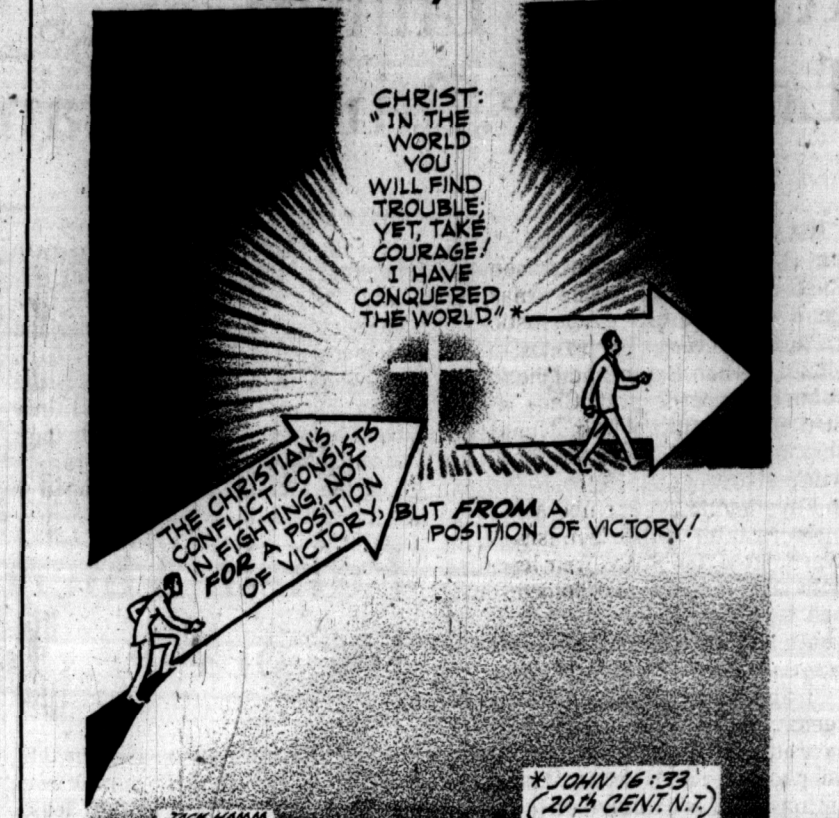
It would seem to make better sense simply to present the findings of science that have come about from research and not try to draw any unsupported conclusions from them.

If evolution is to be presented as a theory, however, it would seem that in some way an alternative possibility also should be presented. Perhaps this bill is as good a way as any of going about that. Then if the court is to strike down this bill with the claim that it establishes a religion or that creationism is not supported by known facts, it should deal also with evolution for the same reasons.

It makes no more sense to insist on teaching only evolution in order to avoid violating the principle of the separation of church and state than it does to prohibit the teaching of creationism on the basis that to do so would violate that separation.

We should be able to get along very well without either.

The Already Victorious



A tree grows in Bracagao

By Greta Pinkston

DALOA, Ivory Coast—As we headed for the village of Bracagao, rain pounded steadily on the car top. A nagging worry persisted because although the meeting place there was under a big tree, it wasn't big enough to keep the spot dry.

But my worries were groundless. The rain had stopped by the time we arrived in the village, already in full swing of market day.

We passed by a large array of colorful items spread on the ground or on low tables—tomatoes, little green eggplants, onions, hot peppers, oranges and tangerines, plantain bananas, ignames (a tubular, starchy staple) and freshly cut rice. Further on, chickens were penned in woven grass cages.

Across the road was a hodgepodge of low, red mud-brick houses and palm-front pavilions used as outdoor kitchens, sitting here and there on a slight rise. The dense forest crept up behind the last house. We wound our way among the houses, skirting racks of coffee and cocoa drying, wash pots, sleeping dogs and playing children.

Women glanced up from their usual morning work—slicing ignames or stirring an iron kettle of boiling rice. "Na gu, Ayoo!" (My child, welcome), they called after us.

From every direction, people began coming toward our "church" under the tree. Gray-haired men, bent with age, young mothers with babies tied to their backs, and small children pushing each other, vying for the best spot, all streamed to the place.

Young girls carrying water buckets or firewood on their heads passed by the circle but returned in a few minutes without their burdens. Young boys halted their marble game and joined the circle. Most brought three-legged chairs, low benches or pieces of stump to sit on. They offered their best to the pastor and translator.

As the group sang a tiny gray-headed woman came toward the circle under the tree, feeling her way with the aid of a gnarled stick. Balanced on her head was a cement block. Using the stick to steady herself, she slowly lowered the block and squatted on it—her chair.

The preacher stood in the middle of the circle of upturned faces. Parents quieted their children, even sending some away from the group. From time to time everyone had to scoot over a bit to make room in the circle for latecomers.

After the final prayer, small groups formed so some of the people could talk or pray with the pastor or with other Christians.

The little old lady lifted her cement block onto her head. Someone stopped her to tell her the pastor's wife wanted to shake her hand. She turned helplessly from side to side, displaying her blindness for the first time. As I touched her hand and spoke, her face broke into a wide, toothless smile. Then, to my surprise, she enveloped me in a hug—that cement block rocking within inches of my nose!

As we returned to town the rain came down again. The Lord had stayed the rain long enough for his word to be preached under the big tree in Bracagao.

(Greta Pinkston is a Southern Baptist missionary in Ivory Coast.)

"Raising the legal drinking ages in Michigan and Maine were directly responsible for a sharp drop in automobile accidents attributed to intoxication among young drivers in those states, according to a University of Michigan study. . . . Accidents resulting in death or injury in Michigan involving young people fell 28 percent after the drinking age was increased, and single-car crashes by men in the age group affected by the law declined 22 percent from statistical trends, according to the report. In Maine, where the minimum age was raised to 20 years from 18 years in 1979, the study found a nearly 17 percent drop in non-injury, alcohol-related crashes."—NEW YORK TIMES, 11/4/81

Letters to the Editor

Old books needed

Dear Editor:

We're looking for a couple of old—possibly extinct—books. Maybe a Baptist Record reader has a copy we could borrow.

(1) "Mississippi Baptist State Convention, or, The Convention of the Baptist Denomination of Mississippi," by William Carey Crane, published in 1858 by The Christian Repository.

(2) History of the Columbus Association, published in 1881. (This is a book, not the minutes for that year.)

1982 is the 150th anniversary for the First Baptist Church of Columbus. We are working on a history, and would appreciate help from your readers.

Thanks.
Joe McKeever
—FBC, Columbus

A new building for the SBC

At its semi-annual meeting next month the Executive Committee of the Southern Baptist Convention is going to continue its consideration of the advisability of the construction of a new building for its staff.

The consideration of the construction of a new building surfaced at the September meeting of the committee with the report of a long-range study committee. The chairman of the committee, William Fortune of Knoxville, Tenn., is in the building business and has led to a very thorough study of the situation.

That something needs to be done is beyond question. The Executive Committee staff, the staffs of three commissions, the staffs of the foundation and a seminary agency, that are housed in the building, are crowded. There is little parking space. And the auditorium is surely inadequate for the semi-annual meeting of the Executive Committee. There are chairs for all of the committee members, of course, but there is not adequate room for others who need to be present for

the meetings.

The present building was constructed in 1961 at a cost of about \$1.2 million. There is a thought that it could be sold for about \$1.5 million. It has about 44,000 square feet of usable space. The plans for which are already being developed, would have about 80,000 square feet of space and be constructed for about \$6.5 million.

The present building did not cost the Executive Committee anything. It was a gift of the Sunday School Board. The Sunday School Board could not be expected to have the same sort of generosity in these inflated times, but it has offered a building site worth about \$400,000 cost free.

Yet there are details that should be given serious consideration, and surely that will be the case. Care would need to be exercised in dealings with the builder for that would be the firm of which Fortune is a member. There is no reason to believe that the firm is interested in the project in order to derive profit from it, but careful hand-

ing would be necessary in order to keep that trust from being misinterpreted.

A 20-year payback in the form of rent is being projected at almost \$1 million a year, on about \$12 per square foot annually. This surfaces two considerations. First, do we want to spend almost \$20 million for a \$6.5 million dollar building? That is not unusual in these times, but do we want to do it? Second, where is the \$1 million a year to come from?

The answer to the second question is that the agencies would be charged rent, but the money comes from the same source regardless of what it is called.

Finally, there is another consideration. Where will the financing come from? The Executive Committee can't afford to borrow that kind of money in the normal market. So the building firm would borrow from the sale of industrial revenue bonds and own the building until it was paid off. Then it would sell the building to the Executive Committee for \$1. Funds from in-

dustrial revenue bonds are not to be used for religious purposes. This would be another reason for the building firm owning the building and renting it to the Executive Committee until it is debt-free.

Let's move back to the original assumption that some kind of change is necessary. Though it might be a hard decision, would it be a practical matter if the five agencies which are now tenants of the building found other office space? One such agency, the Historical Commission, rents from the Sunday School Board at the present time. Would the vacancy created by the moving of the Education Commission, the Christian Life Commission, the Stewardship Commission, the Southern Baptist Foundation, and the Seminary External Education Division provide enough space for needed expansion of Executive Committee office space?

If it would, such a move would surely save a lot of headaches and costly financial involvements.

Your minister's wife is a human being

By Deanna Harrison

Not long ago a teacher was asked by her high school students what her husband did for a living.

"He's a minister," she replied.

As a hush fell over the class, one of the boys hesitantly asked, "You mean he's a preacher?"

"That's right. You didn't know we were human, did you?" she quipped. Silently he shook his head no while the rest of the class sat stunned.

Ministers—and their wives—human? That's just one of the many secrets.

There once was a day when the minister's wife fit into a nice clean mold. And EVERY minister's wife had to fit into that mold. It came in handy since everyone knew just what to expect from her, and she knew exactly what she was expected to do.

But times have changed. The stereotyped minister's wife is quickly fading. The rigid mold is gone, and in its place are thousands of women with their own molds—the individual molds God has created for each one of them.

But now what is to be expected of the minister's wife? How does she want to be treated? What is she like? What are her needs?

Well, some of the needs of a minis-

ter's wife are unique; some seem trite. All of them, however, can easily be met by you, the church member. Here are some suggestions to aid you in recognizing the needs of your minister's wife and supporting her as she seeks to fulfill her role as your minister's helpmate.

1. Realize your minister's wife is just a human being. She has the same feelings, dreams, and desires as anyone else. She faces many of the same struggles as you do; she fights many of the same temptations. Her skin is no thicker than yours so critical remarks about her, her husband, or her children cause pain. You can help protect your minister's wife from excessive criticism by not passing along critical words. In this way you demonstrate your sensitivity to her humanness as well as show your love for her as a feeling person.

2. This may seem silly, but call your minister's wife by her first name or refer to her as Mrs. Whatever-her-last-name-is. There are times when being referred to as "the preacher's wife" is a great honor. Sometimes it is meant as a term of endearment. But in everyday conversation, calling your minister's wife by her name means a great deal. It's one way to show you care about her as an individual.

3. Spread a little sunshine. Everyone needs an occasional good word, so compliment your minister's wife now and then. The smallest positive word will be as welcomed as a bouquet of flowers (and will last longer, too). And when your minister says or does something that touches you, tell his wife about it. Any word of appreciation or praise will boost her spirit. And rest assured the positive word will reach his ears, too.

4. Be a friend to your minister's wife. Though being surrounded by people who need her is very gratifying, sometimes it gets extremely lonely. Ministers' wives need someone to talk to them as friends about everyday routine matters; they try hard not to live and breathe church news 24 hours a day.

5. Let her be herself. Don't expect more from your minister's wife than is expected from any other woman in the church. Understand that when she declines a position it's because she knows her own limitations and doesn't want to accept more than she can effectively do. Many ministers' wives have great difficulty saying no and often accept too many responsibilities in order

to avoid criticism. The result is that sooner or later they find themselves coming apart at the seams, emotionally and physically. You can help your minister's wife avoid this by assuring her of your support no matter how many or how few responsibilities she undertakes.

6. Realize she's going to fail. And then forgive her when you think she has. She won't always remember to give her husband your message; she won't always have a radiant smile; she won't always be the calm amidst the storm; she won't always say the right word at the right moment; she won't always visit the right person at the right time; she won't always look her best; she won't always keep her home neat and tidy; she won't always be there when you need her. But she will always need you to forgive her for her mistakes.

7. Appreciate her for the role she fills as the wife of your minister. The man who stands before your congregation each Sunday, attends meetings on various weeknights, and receives phone calls at two o'clock in the morning is supported by a woman who has committed her life to him and his ministry. The long hours spent alone, "holding down the fort," so to speak, are easier to bear when there is a loving, appreciative congregation supporting the minister and his wife.

These suggestions are simply that—suggestions. Maybe your minister's wife is 40 years older than you, and a one-to-one friendship is unlikely. That's o.k. A quick "Hello, Mrs. Johnson," might be just what she

Devonshire, Bermuda—Several Bermudans accepted Christ and Bermuda's three Baptist churches experienced renewal during a November evangelistic thrust. Ten Floridians led simultaneous services in the churches, participated in combined evangelistic rallies in the seaport town of Hamilton and witnessed door to door.

Buenos Aires, Argentina—Seventeen students received diplomas in December as International Baptist Theological Seminary in Buenos Aires, Argentina, held its 65th graduation exercise. Nearly 150 students are enrolled at the seminary and more than 600 study in the seminary's two theological institutes and 10 extension centers scattered throughout Argentina.

needs at the moment. Maybe you're too shy to approach your minister's wife and compliment her. That's o.k., too. A written note will do the job just as well.

The idea is simply this: take these suggestions and modify them to fit your own situation. Or you may have thought of other ways you can support your minister's wife. Whatever you decide to do, your support will greatly strengthen your minister's wife as she strives to be the woman God has called her to be.

(Deanna Harrison is a resident of Ferris, Tex. She is the wife of a minister and the daughter of a minister.)

Faces And Places

By Anne Washburn McWilliams

"The world's only pregnant deacon!" That's a claim Donna Matthews might make. Donna was ordained at University Baptist Church, Hattiesburg, last January. Her baby is due next June to join sisters Stacey, 7, and Lea, 3. "I always thought deacons were OLD," said the slight, fragile-looking young woman. "But this is a young church—median age of 35 or 40." She added, "Being a deacon is a wonderful learning experience—learning how the church is run—how it operates—learning the practical side. . . . I've had new experiences in turning thermostats up and down, turning the lights and gas on and off, and locking and unlocking doors."

Any difficulties? "I feel a responsibility for all the members now, more than I felt before." And she has to stand on a chair to adjust the thermostats, though she does even that with gracefulness and poise. "I felt a little strange at the first meeting," she continued, "but the men have been just great!" They have already elected her vice-chairman of the board. "We meet for breakfast at the church once a month. Each of us takes a turn at cooking the breakfast."

Twelve active deacons serve three-year terms. University Church voted five or six years ago to ordain women as deacons, when Craig Ratliff was pastor. The practice is continuing under the leadership of G. Avery Lee, who said his former pastorate, St. Charles Avenue Baptist Church, New Orleans, also had some female deacons. University has ordained two other women, Thelma Myrick and Virginia Lou Mullins, both now on the inactive list.

"No, I've heard no criticism among our church members concerning women deacons," Donna said. "I see nothing scriptural against it. All the church members are equal—men and women."

Donna, who is also youth coordinator for the church, and her husband, Johnny, an attorney, have lived in Hattiesburg around ten years. He is a deacon also, inactive at present. They met at Mississippi College, where she earned a master's degree in speech. She teaches a course in communications at University of Southern Mississippi.

Her parents are Adrian and Bertie Mae Round, members of First Baptist Church, Laurel, where Donna accepted



Donna climbs onto a chair to adjust a thermostat.

Christ as her Savior and was baptized. The most rewarding thing about being a deacon? "To have been chosen by this particular group. I think they are the most special people in the world, and for them to choose me to this large responsibility I feel is a special honor to me."

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Baptists from U.S. hold evangelistic rallies in Israel, sing at Manger Square

BAPTIST RECORD PAGE 5
Thursday, January 14, 1982

By Anne Washburn McWilliams
Seventy-eight Americans, representing Southern Baptist churches in eight states, as well as churches of several other denominations, used their leisure time during a Christmas holiday in Israel to lead evangelistic rallies in three cities. The rallies in Arab Baptist churches in Bethlehem, Turan (near Nazareth), and Gaza resulted in 20 professions of faith, plus at least 19 inquiries concerning the Christian faith.

The Americans were members of a tour group that visited Jordan, Israel, and Egypt Dec. 19-31, 1981. Tour leaders, who also planned and helped to conduct the rallies, were John Adkerson, staff evangelist, First Baptist Church, Atlanta, Ga., and Tom Larrimore, Southern Baptist music evangelist, Jackson, Miss. The group represented Virginia, Texas, Louisiana, Florida, Georgia, Alabama, Mississippi, and Arkansas.

Joining together to form a 75-voice choir, they sang in Manger Square at Bethlehem on Christmas Eve. Their

entire performance was televised by an Israeli station, and parts of it were picked up by the news cameras of

NBC-TV and ABC-TV. Tom Larrimore directed the choir. Irene Martin of Forest, Miss. was



Representatives of eight states in the U.S. sang in First Baptist Church, Bethlehem, Dec. 23 and 24. Tom Larrimore, music evangelist, Jackson, Miss., who directed the choir, and John Adkerson, staff evangelist, First Baptist Church, Atlanta, Ga., tour director, are pictured second row, center. Naim Khoury, pastor of the Bethlehem church, his wife and son, and Ruth Van Martin, independent missionary working in Israel, are at right, front row.

piano accompanist. George Rawlin, orchestra director for First Baptist Church, Atlanta, Ga., played a trumpet solo, "Onward, Christian Soldiers." Vocal soloists included three music evangelists—Dorothy Millner, Atlanta, Ga.; Myrna Loy Hedgepeth, Jackson, Miss.; and Kim Wickes, West Memphis, Ark.—and Rebecca Nunez, mezzo-soprano of Bristol, Va., graduate student in voice. Miss Wickes, blind Korean, has been featured during Billy Graham crusades. The evangelistic rallies were held in the evenings, Dec. 21-24. Roy Fish, professor of evangelism at Southwestern Baptist Theological Seminary, Fort Worth, Tex., preached at Turan, a community not far from Nazareth and in an area where, Ray Register, Southern Baptist missionary, is stationed. Kim Wickes sang. Michael Burt of Shreveport, La., minister of music at Summer Grove Baptist church, played the trumpet and also directed a choir selected from the traveling group.

Fish reported that on one evening 18 responded to the invitation at the close of his sermon, expressing their interest in becoming Christians and asking to know more about the Christian faith. He said that while he was there, an ABC reporter interviewed the Turan pastor, Suheil Ramadan, on the subject, "What Is It Like To Be An Arab Christian In A Muslim World?" During the one rally held in Gaza, one young man made a profession of faith. He was one of a group that had been serious hecklers of Baptist services in Gaza. Dorothy Millner sang at this service. George Lauderdale of Decatur, Ga., member of First Baptist, Atlanta, Ga., preached. Jim and Sharon McPherson, Southern Baptist missionaries in Gaza, coordinated the event.

Nineteen professions of faith, including two teen-age girls, were made during the four-night series of services at First Baptist Church, Bethlehem. Tom Larrimore preached on Monday night and John Adkerson on succeeding nights. Irene Martin played the piano. Myrna Loy Hedgepeth sang. Wednesday and Thursday nights George Rawlin and Michael Burt presented special music on the trumpet, and the 75-voice traveling choir sang. Arab children, members of the Bethlehem church, in turn presented their own program of Christmas music.

After the Americans had sung in Manger Square on Christmas Eve, they met for a late service at the Baptist church in Bethlehem. A young man of Jewish background serving that night as security guard for the tour group attended the church service. Afterward he expressed interest in finding out more about what it means to be a Christian.

"A revival is going on in Bethlehem," said John Adkerson. Two years ago, Naim Khoury, an Arab pastor, native of Jerusalem, organized a Baptist church in Bethlehem, the first Baptist church ever established there. After Khoury had completed his education in the United States, he returned to Israel. With his wife and one other person he started the church in January, 1980. That same year a \$250,000 church building was erected with the help of Baptist volunteers from Fort Worth, Texas. While construction was going on, 97 more Arabs joined. At Christmas, 1980, John Adkerson and Tom Larrimore led in an evangelistic crusade at the church—the first such crusade in Bethlehem since the time of Jesus—or ever, so far as is known. During that week, 35 were added to the church. Last year another 60 or 70 joined, taking the membership up to around 200.

Pastor Khoury and his wife and children live in an apartment in the church complex, which is near the Shepherds' Field. Their support comes from First Baptist Church, Atlanta, Ga., and from other churches and individuals.

The church has a ministry with crippled children. Its two buses pick up children from a crippled children's home and take them to the church services.

Ruth van Martin, an independent "faith" missionary, went four years ago from First Baptist Church, Atlanta, to Israel. She assists now with the work at First Baptist Church, Bethlehem, particularly with the Arab children.

Because of the success of the evangelistic crusade in Bethlehem at Christmas, 1980, missionaries located in other areas of Israel had requested that evangelistic rallies be held at Christmas, 1981, in other towns also. (Anne McWilliams, editorial associate, the Baptist Record, was a member of the tour group and took part in the services at First Baptist Church, Bethlehem.)

Taichung, Republic of China—Two recent nights of evangelistic rallies drew 20,000 people to a Taichung sports coliseum, according to Southern Baptist missionary Tom McEachin. Called "Nights of Love," the rallies were organized by a fellowship of Christians in the radio, television and film industries. The group participated in similar rallies last year and this summer in Taipei, Republic of China.

Approximately 600 people have made decisions for Christ at rallies held thus far.

Paul Jordan has resigned as pastor of Gallman Baptist Church. He may be reached for pulpit supply or related activities at Route 1, Box 165, Walnut Grove, Miss. 39189 (phone 253-2645).

Ray Walters has resigned as pastor of West End Church West Point, to accept the pastorate of Carmel Church near Meridian, Lauderdale County. He served at West End for nine years.

First Baptist Church, Collinsville, Lauderdale Association, has called L. Gordon Sansing as pastor. Interim



pastor there since May, Sansing came back into the full time ministry from retirement the second time to accept this position. A graduate of Mississippi College and New Orleans Seminary, he has seen many years of service in churches through Mississippi and served 12 years with the Mississippi Baptist Convention Board in several capacities, including director of evangelism.

Central, Brookhaven, has welcomed a minister of music, R. T. Spivey.

Charles Guy has resigned at Ruth Church, Lincoln County, to accept the pastorate of the Braxton Church at Braxton.

First Church, Louisville, has called Jimmy D. Porter as pastor. A native of Philadelphia, Porter is a graduate of Blue Mountain College and Southern Baptist Seminary, Louisville, Ky. He goes from Grace Memorial Baptist Church, Gulfport. He is married to the former Tommye Burns, also of Philadelphia, and they have one daughter, Nikki, 10.

Robert L. (Bob) McNamee has been called as full-time minister of music and youth by Westview Church, Jackson. A native of Jackson, he is married to the former Dianne Kea of Raymond. They have two children, Merry Melody, 7, and Anne Marie, 2.



Rusty Allen Eason joined the staff of Mt. Zion Baptist Church, Independence on Jan. 3 as minister of music/youth. Eason formerly was minister of music/youth at Olive Place Baptist Church, Fort Worth, Tex. and a student at Southwestern Seminary. The degree of Master of Church Music was awarded to him in December, 1981.

Eason, a native of Memphis, Tenn., was graduated from Union University, Jackson, Tenn. He is married to the former Susan Branch of Burlison, Tenn. They have one daughter, Angela, age four months. Austin Moore, Jr., is pastor at Mt. Zion.

Homecomings

Mt. Zion Church, Lowndes County, has had its children's building remodeled, inside and outside. Also an additional nursery facility has been constructed. George Thomas is pastor.

Corinth Church, Jasper County, held Watch Night from 6 p.m. until 12 midnight on New Year's Eve, Dec. 31, 1981. Preaching and singing were featured. Speakers were Charles Dykes, Hal Taylor, John West, and Burnett Caraway. The Searchers and other singing groups presented music.

Mississippi Baptist Medical Center's BSU executive council consists of students from each of MBMC's health-related schools: medical technology, radiologic technology, respiratory therapy and practical nursing. Council members are Charles Heath, Butch Tolbert, Susan Hartung, Connie Hardison, Sandra Chapman, Risa Breland, Sandra Pearce, Lagene Sellers, Carol Hubbard, Joe Barnes, and Connie Cook. Kathy Bearden is director of student activities.

A stained glass window, 84 inches square, has been installed on the wall of the baptistry of First Baptist Church, Tutwiler, paid for by a free will offering in memory of the late W. E. Wright, who died in the spring of 1981. Wright was a long time member and deacon of the church. His family continues to be actively involved there.

The central object in the window is a cross representing the cross of Christ. In the border of the window are incorporated various symbols of the Christian faith, such as palm branches, a fish, an open Bible, a crown, and a lamp. The dominant colors are amber and green, matching the interior of the church sanctuary. The window is lighted from behind by a fluorescent tubes on all sides. A special lighting ceremony was included as a part of the worship service of Dec. 27, 1981. S. M. Henriques, Jr. is pastor.

Port Gibson Church has gone over the goal it set for the Lottie Moon Christmas Offering again this year, with total gifts of \$1,703.00. Clayton Bath is pastor.

Mt. Pleasant Church (Lincoln) recognized Agnes Herring with a reception recently in appreciation of her 30 years as church clerk.

James Stuard was ordained recently as deacon by First Baptist Church, Magee, Oliver Ladnier, pastor.



MEN FROM HOLLYWOOD BAPTIST CHURCH, SLEDGE, deliver a new couch and chair for each of three cottages on The Farrow Manor Campus of The Baptist Children's Village. Tom Bonds is pastor and Ronnie Lusher is minister of music. Hollywood also furnished a holiday meal and holiday weekend for each of the 30 boys and girls who reside on The Farrow Manor Campus near Independence, Miss.



The boys of Cathey Cottage at the Baptist Children's Village, Jackson were guests at a Christmas party given by the employees of the MCCA Pager Repair Facility at 874 Foley in Jackson on Dec. 16. Refreshments and gifts for each of the boys highlighted the party, as well as a tour and explanation of the facility's functions.

"We wanted our Christmas party this year to express the true spirit of Christmas—sharing—and we shared our Christmas with these wonderful kids," said Ben Kern, general manager of the Pager Repair Facility. "We got much more from them than we gave." MCCA Pager Repair Facility is a subsidiary of Mobile Communications Corporation of America, a Delaware corporation headquartered in Jackson, which operates radio paging, mobile telephone, and telephone answering services in 19 states.

Left to right, kneeling, Ernie Jackson, John Strahan, Joel Buckley, Bobby Hubbard; middle row, James Crenshaw, Ricky Huff, Richie Bryant, Robert Odom, Young Hubbard; back row, Pager Repair Facility employees Michael Ingram, Lynda Downey, Johnny Shorter, Libby Little, Ben Kern.

Names In The News...



JAMES A. CASE, SR. and Mrs. Case were honored Nov. 22, 1981 with a reception on their 25th wedding anniversary. He is interim pastor of Mt. Pleasant Baptist Church, Brookhaven. They are members of O'Zion Baptist Church, Meadville. The reception was given at the Cases' home in Brookhaven by the couple's children, Mr. and Mrs. James A. Case, Jr. Angella Rena Case, Reggie Case, and granddaughter, Delina Marie Case, all of Brookhaven. The Cases were married Nov. 21, 1956, at Friendship Baptist Church, Brookhaven, Raymond A. Parker officiating.

Mr. and Mrs. J. W. Kellum left the States on Dec. 12 to visit their son, Doug Kellum, in Bangkok, Thailand. Before Christmas Day they traveled with Doug as he transferred to Bataan, Philippines, to continue his evangelistic work with refugees from Vietnam. The Kellums are helping Doug get settled in a new home. Also they will observe the work on two mission fields and meet missionary personnel. They planned to visit with refugees and also tour parts of the country.

Earl V. Mitchell, father of Mrs. Charles W. Whitten, missionary to Spain, died recently in Louisville, Miss. The former Nella Dean Mitchell of Louisville, may be addressed at Apartado 341, Santa Cruz de La Palma (Tfe.) Canary Islands, Spain. Her husband is a native of Weir, Miss.

Lewis Nobles, president of Mississippi College, has been re-elected to a second term as secretary of the American Association of Presidents of Independent Colleges and Universities during the organizations recent meeting in Scottsdale, Arizona.

Daniel Rodriguez, Baptist pastor from Miami, Fla., and a Cuban native, has been employed as an editor of Spanish materials at the Southern Baptist Sunday School Board.

Three students from Mississippi were awarded degrees from Southern Seminary, Louisville, Ky., Dec. 18. The Mississippi Baptist graduates were members of the final graduating class under the presidency of Duke K. McCall, who is retiring after three decades as the head of Southern Baptists' oldest theological institution. Mississippi graduates who received degrees include: Master of Divinity/Theology—Richard D. Axtell, Clinton; C. Edward Richardson, Clinton; and Lawrence J. Williams, Jackson.

Gary Martin Shaw of Hattiesburg, and Jimmy Dean McNair of Hazlehurst received degrees recently during mid-year graduation at Southeastern Baptist Theological Seminary, Wake Forest, N. C. Shaw was awarded the Master of Religious Education degree and McNair received the Master of Divinity degree.

James Bateman, member of Bethesda Church, Oktibbeha County, was ordained recently as deacon. The church provided a fellowship meal in honor of him and his family. J. C. Mitchell, director of missions, Golden Triangle, preached the ordination sermon. Marion Dees is the Bethesda pastor.

Cliff Temple members "visit" missions spots

By Fannie Dowdy
Missions always have been important in the life of our church. On a Sunday night, they seemed to come alive as we talked to missionaries and were able to see and examine articles from the countries in which they served.

Mrs. Mary Ellen Marler, missionary to Korea, on furlough, spoke during our evening service. She told us of the importance of missions in every area of the world. She told us of one young man who became a Christian, surrendered his life to our Lord's service and became a pastor in a small Korean church. This church grew and later started several missions. She made me know that I had a small part as I gave and prayed for our missionaries.

A fellowship followed the evening service and as we made our way upstairs to the fellowship hall, we found it had been transformed into five mini-countries. We journeyed through Africa, saw pictures and relics, had our questions answered by our RA's and Acteens, and their leader, Jan Simmons. They had just finished the foreign missions study, West Africa Up Front, and were well acquainted with the country.

From Africa, we went on to Brazil, where Katrina Campbell, former missionary journeyman, shared her experiences and trinkets with us. She wore a beautiful native costume.

On we journeyed in spirit to Mexico, as our GA's and leaders, Mary Simmons and Gloria Huff, shared many interesting items, pictures, and clothing.

Guam was our next stop on our journey around the mission room and our guide was Marcus Marler, a real MK who lived and grew up in Guam. Marcus shared many memories and spiritual needs of this South Pacific island with us.

Our next stop was the ancient oriental country of Korea where Mrs. Marler shared many beautiful items which represented many kinds of Korean people who need the good news of a Saviour and the greater need for someone to go tell.

The most exciting part of a mission fellowship is that it did not end but it has sparked a small flame in our lives and we pray that the Spirit of God will fan our flame until it becomes a roaring blaze of desire to share the Good News with our neighbors beginning in our community and spreading around the world.

(Fannie Dowdy is wife of the Cliff Temple pastor, W. G. Dowdy.)

Williams completes Philippine crusade

First Baptist Church, Gautier, sent its pastor, Billy Williams, to participate in the crusade of Central-Luzon, Philippines, last month.

Williams began his work as he preached in a village in San Fernando, Pampanga. There were 53 professions of faith.

His next assignment was to preach in the sponsoring church and to instruct and disciple new converts. At last report, a good number had accepted Christ in the sponsoring church.

Devotional Building builders

By Neron Smith, consultant, Church Architecture, Mississippi Baptist Convention Board

"What is the house which you would build for me..." (Isaiah 66:1 RSV). God asked this question through his prophet when his people probably were in the beginning stages of a church building program—the rebuilding of the Temple.



The plans were finished. The construction was under way. The people were committed to the Temple's completion.

So why the question? Did not God understand what they were doing for him? Here may be a key to understanding God's question.

"...the emphasis on the importance of getting the Temple rebuilt is misplaced. God wants the inner reform which goes with the humble spirit. His primary desire is not for a Temple... It is always much easier to erect a religious edifice than it is actually to be the people of God." (The Layman's Bible Commentary—Isaiah—by G. Ernest Wright, John Knox Press, 1965)

His people were so busy rebuilding the Temple that they were not being built into God's Temple. Their eyes were so focused on the stones, mortar and lumber that they could not see God nor hear him as he spoke to them through the experience.

Could God be using building programs in our churches today in order to build his people? I believe he is. For in a successful building program a church will reaffirm God's ownership, ask God to clarify his mission for the church, and will commit itself financially and personally to the fulfillment of that mission.

Through these experiences God is re-recognized for who he is and is looked to for leadership. He is "faithful" in new dimensions as the leadership and the church faces hard decisions and impossible needs. Through this he is honored and blessed. Through this God builds the builders into his church—his people, a spiritual house—as they build a building for him.

"As you come to him, the living Stone... you also, like living stones, are being built into a spiritual house..." (1 Peter 2:4 NIV).

Bible Book Series



The way to handle offenses

By Howard E. Spell, Clinton
Matthew 18:1-35

This lesson begins a new unit on "Kingdom Teachings for Daily Living" which included chapters 18-20 in Matthew. Our title for this lesson does not suggest there is only one way to handle an offense.

I. A troublesome question (18:1)

One wonders if the other apostles did not get a feeling at times that Peter, James, and John had been given favorable consideration or preferential treatment. Much of the unhappiness suffered by people comes about when they begin making comparisons and decide that some one else is receiving more of something than they are. It may be more recognition or praise or almost anything, but selfish attitudes cause them to feel slighted or left out of something. When this happens, they become offended.

II. An unexpected reply (18:2-6)

Although the disciples likely held to the attitude of their contemporaries that great ones were those who received the honor and servitude of others, Jesus did not have this view. Rather he used a child as an example to say that the greatest person is humble, trustful, anxious to learn, and completely straightforward. The one who would be great does not go around looking for some one to serve him.

III. The seriousness of causing others to stumble (18:7-14)

Since children are so trusting, it is easy for them to be led astray, but Jesus pronounced serious consequences on those who did cause little ones to stumble.

Jesus knew that occasions for stumbling should come about because he knew the conditions existing in the world. He also knew that the one who stumbles is not without fault, but he put much emphasis on one who causes another to stumble. To illustrate this he used the striking example of amputating a foot or hand that caused one to stumble. This was done for effect, to attract attention, for Jesus knew it was not the foot, or hand, or eye that caused trouble.

All the members of the body are moved by or motivated by the mind. They do not act independently and he was not advocating literal amputation. He did want to emphasize the seriousness of placing stumbling blocks in the way of others. God has concern for every person just as a shepherd might show more concern for one lost sheep than for ninety-nine who were safely in the fold.

IV. The duty of seeking reconciliation (18:15-20)

Jesus turned from the thought of causing others to stumble to the attitude one should have when he thinks he has been wronged. He should seek reconciliation and not let the wrong done him remain in his thoughts as a cankerous sore. When one who has done wrong refuses to hear an appeal for reconciliation from the offended brother, and even from the church, he is to be as a Gentile and a publican. This does not mean that he is to be shunned or even hated.

The Christian's attitude toward the Gentile or publican ought to be one of compassion. Here is one who is lost and needs to be won. At the same time the Christian needs to be very careful about using the label "non-Christian." It seems so very easy for people to think of those who do not agree with them as not being Christian. When we do this, we become judges in some areas in which we are not competent to judge. We may not have all the facts or motives.

V. Forgiveness unlimited (18:21-35)

Simon Peter does not appear to be trying to entrap Jesus into an unfavorable response when he asked how many times he should be willing to forgive an erring brother. The Jewish Talmud had taught that one should forgive even up to three times and Peter seems to have thought he was being unusually magnanimous in suggesting seven times. When Jesus said, "unto seventy times seven," he was not putting a definite limit, but was, in effect, saying that one should not keep statistics on the matter of forgiveness. God does not put any limit on the number of times he will forgive a repentant seeker or wayward child nor should we establish such limits.

In order to illustrate this truth and to show the difference between man's forgiving attitude and that of God, Jesus told them a parable—commonly called the parable of the unforgiving or unmerciful servant. In this story a king was about to cast a servant into prison because he did not have the means to pay a large debt but because he begged for mercy the king forgave him. Instead of showing eternal gratitude that servant went out, found one who owed him about the equivalent of one day's wages and had him put in prison because of his inability to pay.

Our forgiveness of another should be measured by the way in which God

readily forgives a penitent sinner. It should be remembered that when the disciples asked Jesus to teach them to pray and when he gave them a model, he taught them to say, among other things, "And forgive us our debts, as we also have forgiven our debtors" (Matt. 6:12 NASV). Following that model prayer, Jesus also said, "For if you forgive men for their transgressions, your heavenly Father will also forgive you" (Matt. 6:14 NASV). Forgiveness is a divine characteristic and one we should practice.

Moon school loses appeal for charter

WASHINGTON (BP)—Unification Church officials have failed to persuade the U.S. Supreme Court to review the denial of a charter to the group's Barrytown, N.Y., seminary.

In a one-line order, the high court refused an appeal brought by the controversial Sun Myung Moon and other church leaders, claiming that the school was the victim of discrimination by the New York State Board of Regents.

Nearly four years ago, the regents, charged by New York law with granting charters to institutions of higher education, refused a charter application from the Unification Theological Seminary on grounds it was academically deficient and fiscally questionable.

After losing in two state courts, church officials asked the Supreme Court to step in and accused the regents of conducting "an extraordinarily lengthy and unprecedentedly attenuated" investigation.

But the regents countered by saying that the church's religious beliefs were "irrelevant" to their investigation and said that church leaders "seek to use what they themselves call their 'unpopularity' as a sword to obtain the right to operate a college without meeting standard academic and fiscal requirements."

Revival Dates

Mt. Zion Church, Independence: Jan. 17-21; services 10:30 a.m. and 7:30 p.m.; Junior Hill, full-time evangelist from Hartselle, Ala., speaker; Rusty Eason in charge of music; evening services to be broadcast over WVIM-FM 95.

Volunteers transforming Rice home into Baptist landmark

By Patti Stephenson
NORTHBORO, Mass. (BP)—When Bill Crotts first came to Northboro looking for the Luther Rice home, people scratched their heads and could not recall such a place.

But, thanks to Crotts and other volunteers, the Luther Rice home will soon become a Southern Baptist landmark in this small New England town near Boston, where Rice, the farsighted man who organized Baptists nationally, was born in 1783.

To celebrate his 200th birthday in 1983, Southern Baptists have undertaken the restoration and development of his birthplace. The property, acquired by the SBC Home Mission Board in 1968, is also the site of Luther Rice Memorial Baptist Church and the offices of the Baptist General Association of New England.

A national committee appointed by HMB President William G. Tanner is overseeing renovation of the turn-of-the-century house built on the same foundation where the Rice home originally stood.

A nearby barn and blacksmith shop will house a visitors' center, library, conference center and a historical collection of Rice's writings. Musical dramas depicting his life and Southern Baptist history will be presented in an outdoor amphitheater.

Volunteers are providing most of the labor for this restoration, according to Bill Wilson, HMB director of Christian Service Corps.

For Crotts, a civil engineer from Christiansburg, Va., a recent stint in Northboro marked his 10th trip as a Christian Service Corps volunteer. With his wife, Ellen, he took two weeks of vacation to supervise major remodeling of the house, living in their travel trailer and sharing meals with three other couples: James and Jane Adams of Claxton, Ga.; Beth and Eldon Crawford of Columbiana, Ala.; and James and Helen Helms of Lincolnton, N.C.

Following plans designed by architect Hamish Frazier, another Christian Service Corps volunteer, Crotts and his crew tore out the downstairs kitchen and moved it upstairs; installed plumbing and fixtures for an upstairs bath; and replaced several windows.

The second floor will be used as an apartment for the curator of the property. Rufus Crozier, a former professor at Missouri Baptist College in St. Louis, and his wife now live in the home as Mission Service Corps volunteers.

The first floor is being restored in the

federalist style of the early 19th century, when Rice's work was just beginning. Mrs. Cecil B. Day of Atlanta is furnishing these rooms with period antiques. They will be open for tours, but will also provide a meeting place for Baptists, according to M. Wendell Belew, chairman of the restoration committee and director of the HMB missions ministries division.

During their stay, the women also worked with pastor Charles McGuire of Judson Memorial Baptist Church in Lawrence. They visited neighborhoods and tenement apartments and stuffed envelopes with letters telling Lawrence residents about the church.

"It was an eye-opening experience," Ellen Crotts admitted. "Many people were polite and seemed interested. Not many knew who Southern Baptists are, though."

There's much work to be done before the June 18, 1983, dedication, Belew noted. He predicted the finished home-site will be "much like a state park with a Christian witness" and where visitors can see "what Southern Baptists are doing in missions around the world."

Wilson said it's a fitting memorial

for the man who most influenced early Baptists to organize in support of missions. "New England is where Baptists began in America," he explained. "Roger Williams came here to start the first American Baptist church. Yet when New Englanders hear of Southern Baptists, they say 'who?' We hope a visit to the Luther Rice home will help answer that question."

(Patti Stephenson is HMB Assistant News Editor.)

Seminary rector named in Poland

WARSAW—Konstanty Wiazowski has been named rector of the Polish Baptist Theological Seminary.

Following studies in Warsaw and at the Baptist Theological Seminary of Ruschlikon, he was associated with the Baptist Union's communications ministries, serving as production editor of the monthly *Slowo Prawdy* and with the weekly evangelistic radio broadcasts. He has also been a lecturer at the Seminary.



Parkway, Tupelo, honors Shirley

Pictured, right to left, Murray Crump, Mr. and Mrs. Robert Earl Shirley, and Mr. and Mrs. Robert Hamblin. Robert Earl Shirley was honored by members of Parkway Baptist Church, Tupelo, when he completed 25 years as pastor there in December. He was surprised by a visit from his friend for a quarter of a century, Robert Hamblin, longtime pastor of Tupelo Harrisburg and now a professor at New Orleans Seminary. Hamblin and his wife walked into the sanctuary after services had begun, and Hamblin filled the pulpit during the morning worship service. Murray Crump, chairman of the board of deacons at Parkway, presented gifts to the Shirleys and read a poem written in his honor. An open house was held in the church fellowship hall Sunday afternoon.

Life and Work Lesson

Process and paradox

By James L. Travis, III
Pastoral Services, University
of Mississippi Medical Center
Jackson, Miss.

I Corinthians 3:1-11; 4:1-2

From the "mind of Christ" to dirty diapers describes the shift that Paul makes as he moves from the second chapter into the third chapter of I Corinthians. He turns from the lofty heights of the awareness of the "spiritual man" to address the messy failure of the Corinthian community to enter into the fullness of this spiritual experience.

Viewed superficially the first part of this passage seems to involve Paul in self-contradiction. On the one hand, he is writing to baptized Christians who have received the Spirit. He turns, on the other hand, to accuse them of not having the Spirit.

It has been pointed out, however, that Paul here is giving an essentially moral interpretation, with the fruits of the Spirit being the chief moral virtues (as in Gal. 5:22-23). The absence of these must indicate that the Spirit is nothing more than a latent possibility.

Also, in this passage Paul, as in many other places in his writings, is closely involved with those to whom he writes. This means that there is an intertwining of references to himself and to his readers. It is out of this context that Paul speaks here first to the process of Christian growth, then to the paradox involved in Christian service.

3:1-3—Christian Growth: Paul reminds the Corinthian Christians that in his visit to their community he had to deal with them at an elementary level of their development in the Christian faith. As he expresses that in this passage, it is without any sense of blame, rather, for them to be babes in Christ at the point of Paul's visit was appropriate for their own experience.

However, Paul points out that the process of growth has not occurred: "and even yet you are not ready." The evidence which Paul cites for making this assessment is that there apparently is the kind of jealousy and strife within the congregation which does not lend itself to a productive resolution.

Rather, this conflict has hardened into intra-church divisions which appear more like cults. One cult pays allegiance to Paul, another cult to Apollos. Dialogue and shared ministry are not possible with these rigid boundaries dividing the church.

This means then that ministry and

pastoral care will hardly be available within the church, and that the impact of this congregation on its community would be considerably lessened.

It is important to keep in mind that Paul is not rebuking this congregation because they have not achieved some static point of Christian perfection. Rather, he is deeply distressed that they are not growing. They apparently have fixated at such an infantile level of development that they cannot get beyond a divisive expression of allegiance to one apostle or the other. The lesson for us today is to be aware that the importance of Christian living is not so much to reach certain levels of perfection, but to remain open to spiritual growth.

3:4-8—Why cultism fails: The primary evidence that the Corinthian Christians were not growing was the division of the congregation into groups which paid what amounted to an idolatrous allegiance to one or another of the apostles. Paul's response to this divisiveness is forcefully clear to the "followers" of any of the apostles. He points out how this way of living out one's Christian faith can only arrest one's personal growth.

To the "leaders" he declares in no uncertain terms the destructive possibilities in that form of Christian leadership. The cultic leaders and followers form a conspiracy which ultimately will be made manifest and which brings destruction upon itself.

In recent years we have been made acutely aware of the demonic quality of cultism through the Jonestown tragedy under the leadership of Jim Jones. What we need to remember, however, is that is but the tip of the iceberg. It is all too easy for any group of believers to lock in to a cultic response to congregational leadership.

This may revolve around the pastor, a teacher, or other church leaders. One of the reasons why cultism is such a temptation is that it is a way of becoming less responsible in Christian living. That is, we give our allegiance to an individual, whom we invest with our inappropriate authority that relieves us of the task of thinking for ourselves and making our own decisions. The reason why cultism inevitably fails is that divine qualities are ascribed to human leaders. This was the point Paul made when he sketched out the sequence of Christian evangelism.

One individual may plant the seed of faith; another individual may nurture

with great care. Redemptive responses on the part of individuals always are due to that Source of all life, who gives the growth. It is in this context that Paul seems to depreciate the significance of Christian leaders.

We must be careful to understand the point he is making lest we take out of context his statement that "neither he who plants nor he who waters is anything." All too often Christian leaders fail to have an appropriate appreciation for themselves as servants of God.

3:9-11; 4:1-2—The paradox of Christian leadership: Paul joins two figures of speech as he elaborates on the nature of Christian leadership. He has already referred to horticultural practices. Now he brings in the picture of craftsmanship in the erection of a building. From referring to himself as a "no-thing," Paul swings over to a term which places great value on him and his work. The term is "skilled master builder."

Unapologetically he points out that the foundation which he has laid in the building of the church at Corinth is none other than Jesus Christ. Lest you hear this as boastful, keep in mind that he has just as clearly pointed out that he really is not anything in the process of evangelism and pastoral nurture.

It helps to understand Paul to realize that in his deep and provocative grasp of Christian life and service he can only express this in paradox, that is, bringing together what seem to be two opposites.

The summary of this is found in 4:1, 2. Here he uses two terms which seem to indicate both the lowly and the exalted status of the Christian leader. That individual is referred to both as a "servant" of Christ and as a "steward" of the mysteries of God. On the one hand, the Christian leader, just as Christ, is indeed of a lowly and despised status (Isaiah 53).

On the other hand, this steward of the mysteries of God has entrusted to him/her the incredibly significant task of enabling others to become aware of these "mysteries"—that is, the grace and goodness of a loving God who will stoop as low as is necessary in order to redeem his creation. Servant and steward: this paradoxical designation really applies to every Christian, whether follower or leader. And the bottom line is that each one "be found trustworthy."

Uniform Lesson

Jesus as light

By Louie H. Farmer, Jr., Hattiesburg
John 1:4-10; 12:44-50

We take light for granted. We accept the light of day as the normal course of events. At night we just assume that we can touch a switch and have light. How many times when an electric fuse has burned out have you unconsciously flipped a light switch expecting light to find a replacement fuse!

Without light there is no life. Plants and the animals that feed on them cannot survive without light.

The world as we know it would not be able to function without light. For that reason the first command God gave in bringing order out of the chaos of creation was, "Let there be light" (Gen. 1:3).

In the spiritual realm it is the same. Jesus said, "I am the light of the world" (John 8:12). Our lesson today attempts to show that Jesus makes possible the spiritual light which the world needs.

The book of Genesis begins by stating that God created the heavens and the earth in the very beginning. John begins his gospel by stating that even before "the beginning" the Word existed.

The term "word" or *logos* was familiar to the Greek mind as an impersonal philosophical concept used to mean "reason" or "wisdom" or the power that maintains order in all creation. John personizes the term *logos* to mean Christ. This *Logos* was not only before creation but was of divine nature. Through him all things were created.

I. The Light comes to men (John 1:4-10)

A. The light in darkness (John 1:4-5). "In him was life; and the life was the light of men." This is admittedly a difficult verse to understand.

The *Logos* was the source of life. All life came into existence through him and is sustained by him. In this life was the light of men. The term "light" here means the revealer of God. When light comes into the darkness of night things are revealed that could not be seen before. So it is when the light of God shines in the darkness of the world. "Shineth" in verse five is the continuous present tense indicating that the light continually shines in the world.

"And the darkness comprehends it not." The Greek word for comprehend means "to make one's own," "to take into one's self." It is rendered, a bit loosely, in various translations by "the

darkness has not overcome it," "has not put it out," "can never extinguish it," or "did not appropriate it."

B. Witness of the light (John 1:6-8). God sent John the Baptist to tell the world about the one who was to bring light to the world. There were those who would have taken John for the Messiah but it was made clear that he was only to witness to the light in order that all men might believe.

C. The true light (John 1:9-10). In line with the witness of John the Baptist, the true Light gave light for every man in the world. He was in the world which was made by him but that world did not accept him. The spiritual blindness of the world prevented men from recognizing the Light.

II. The Light sent by commandment of God (John 12:44-50)

A. Relationship of Jesus to the Father (John 12:44-45). In modern days when we have public address systems we find it difficult to understand the meaning of the Greek word translated "cried" in verse 44. It indicates a loud voice meant to project to the crowds and which usually involved teaching. So it was that Jesus spoke out to tell the crowds that faith in him was, in reality, faith in the Father who sent him. He went a step further and said that those who had seen him had seen the Father.

B. Jesus' purpose (John 12:46-48). Jesus said he was the light that was sent into the world. This light was sent in order that those who believe in him might not continue in darkness but might obtain moral vision. The darkness would be rolled back for them and they could live in the bright spiritual light.

Jesus declared that he was sent into the world to save men and not to judge those who refused to believe on him. That judgment will come in the last day. It was not his purpose at that time. Later Jesus interpreted his purpose further by saying, "I am come that they might have life, and that they might have it more abundantly" (John 10:10). Again in Luke 19:10 he said, "For the Son of Man is come to seek and to save that which was lost."

C. Source of Jesus' message (John 12:49-50) Jesus claimed authenticity by stating that his message was not just his own but what the Father had commanded him to speak. The light spread by the message of Jesus, on orders from the Father contained the

way to life everlasting.

Application: One afternoon when I walked into the library of the Baptist Student Center there sat one of our very talented, but totally blind, students listening to her tape recorder and typing on her Braille typer. In a teasing manner to which she was accustomed and which she understood, I asked her, "Why don't you turn the light on?" She replied, "I just thought it was on." This young lady is unbelievably independent and has learned to do much without light that you and I could not do without light. She can operate without realizing that the light is not shining. However, with all her independence in regard to physical light she still is very dependent on Jesus for spiritual light. We all are dependent on Jesus as the light of the world.

Shiloh dedicates education annex

Shiloh Baptist Church, Alcorn County, on Dec. 20, dedicated a new annex, debt free. The project was started in June of 1981 with a "pay-as-you-go" plan. With interest rates so high it was decided to build without borrowing even though it might take a little longer to complete. With limited funds available costs were held down in every way possible. The men of the church were divided into work teams to do all the unskilled labor. One skilled carpenter was employed to supervise the work and some contracts were let on parts of the job.

The total project was divided into four phases with the cost of each phase being pledged by church members and paid for by completion.

It took about six months to build and pay for the 1600 feet of floor space which includes a kitchen, fellowship hall, and three classrooms.

"I have been involved in several church building programs, but never have I seen a better spirit of cooperation and participation than the Shiloh people have given," states Horace Thomas, pastor. The Building Committee was composed of Leiman Wilbanks, chairman, Casey Luker, Danny Mask, Jimmy Williams, and Tommy Kennedy.

Trying to squash a rumor is like trying to unring a bell.—Shana Alexander